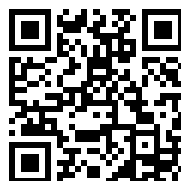

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THE MARTYRDOM AND MIRACLES

OF

SAINT GEORGE OF CAPPADOCIA.

WORKS TO APPEAR IN THE ORIENTAL TEXT SERIES.

- I. Coptic texts with English translation of the Discourses on Saint Michael by Abba Theodosius, Severus of Antioch and Eustathius.
- II. Syriac text with English translation of the Martyrdom of Saint George of Cappadocia.

ORIENTAL TEXT SERIES. I.

THE
MARTYRDOM AND MIRACLES
OF
SAINT GEORGE OF CAPPADOCIA.

THE COPTIC TEXTS

EDITED WITH AN

ENGLISH TRANSLATION

BY

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TO

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BRITISH MUSEUM.

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Misbelievers have written
Misbelief in their books,
Touching the Saint
That Georius hight.
Now will we teach you
What is true thereabout,
That heresy harm not
Any unwittingly.
The holy Georius
Was in heathenish days
A rich ealdorman,
Under the fierce Caesar Datianus,
In the shire of Cappadocia.

The Passion of St. George by Ælfric
Archbishop of York.

Je ne me cache pas le péril que j'affronte en donnant ici le martyre de saint Georges, comme un pur roman; mais je me mettrai à couvert sous le décret du pape Damase et, si ce décret ne suffit pas à me protéger au point de vue historique, j'invoquerai l'aide du célèbre Baronius qui s'est trouvé fort scandalisé de ce que contenaient ces actes de saint Georges.

Amélineau, *Contes et Romans de L'Égypte Chrétienne*, p. LII.

PREFACE.

The Coptic texts relating to the tortures and martyrdom and miracles of Saint George printed in this book are edited from five manuscripts, three written in the Memphitic, and two in the Sahidic dialect. These MSS. are indicated in the following pages by the letters A, B, C, D and E.

The MS.¹ A is preserved in the Bodleian Library, Oxford, and bears the numbers Mareschal 23, Bodl. 157, and MS. Copt. Uri liv. It consists of 179 paper leaves measuring about 10½ in. by 7½. Each page is occupied by one column of Coptic, and one column of Arabic writing, generally containing 19 and 16 lines respectively. The quires are eighteen in number, and on the top of the first and last leaves of each quire is written ⲓⲥ ⲭⲥ 'Jesus Christ.' On fol. 3 a, at the foot of the page, are three lines of badly written Arabic which read:—

اذكر يا رب عبدك الخاطى الغرق في بحر الخطايا
والذنوب الذي لم يستحق ان يدع

¹ See Uri, *Bibl. Bodl. Codd. MSS. Orient.* tom. i, p. 327.

“Remember, O Lord, thy servant the sinner, drowned in the sea of sins and transgressions, who is not worthy that”¹

On fol. 3*b*, is a partially obliterated Coptic cross printed in yellow, red, and green colours: in the spaces between the four arms are written $\bar{\iota}\bar{\gamma}$, $\bar{\chi}\bar{\gamma}$, $\bar{\eta}\bar{\iota}$ and $\bar{\kappa}\bar{\lambda}$, and on each side of the foot of the cross is a dove. The initial letters of some of the paragraphs have been gilded, the border of fol. 4*a*, is prettily illuminated, and the headings of the several sections of the MS. are written in red. On fol. 82*a*, are two lines of Coptic letters which read:—

αϥθoαλΔΤΘΑΜΖΙOΔΤΚΖωρ
oθΖΙΘ ΔΗΔOΖPÀΛΖΜÀΛΖΜ

Beneath these are two lines of Greek letters, and then we have another line of Coptic letters thus:—

ἠωλχ≡ζκθ̣ιιϥ̣η̣ζαϥιιι.

My friend Dr. Henri Hyvernât of Rome informs me that these lines give the date in which the manuscript was written; and as he intends to discuss them at full length in his forthcoming treatise on the palaeography of Coptic MSS., and to reproduce them by photography, it will be sufficient to refer the reader to that work. On fol. 178*b*, is a colophon in Arabic which reads:—

هذا الكتاب المقدس وقفاً على بيعة الكنيست السيد بدير
برموس وليس لاحد سلطان من قبل الرب سبحانه

¹ I am unable to read the last three or four words of this scrawl.

ان يُخرجه عن ملك الدير المذكور ما دام عامر بالرهبان
دائماً والسيح اله دائماً ابداً ٥

“This holy book belongs by *wakf* (gift or bequest for pious purposes) to the church of the Virgin in the convent of Baramûs.¹ And no one has power from the Lord (may He be glorified) to take it out of the possession of the said convent as long as it continues to be inhabited by monks; and glory be to God for ever.” On the last leaf of the book the scribe has practised making in outline the borders and small illuminations which begin and end each quire. This manuscript is written in the Memphitic dialect in a good, regular hand of the latter half of the xivth century, and contains:

1. The Martyrdom of Saint George of Cappadocia by Pasikrates his servant.² Fol. 3b.

¹ The convent of Baramûs is situated in Lat. 30° 19' N., Long. 30° 16' E., in the Natron Valley, وادى النطرون, near the convents of St. Macarius and Amba Bishôî, and between the Natron Lakes and the Bahar el-Farigh. In Mahmûd Bey's map of Egypt it is placed at the junction of the caravan routes from Alexandria and Tripoli to Cairo. For descriptions of this famous convent see Curzon, *Visits to Monasteries in the Levant*, pp. 94, 95, and Butler, *Ancient Coptic Churches of Egypt*, vol. i, pp. 334—337.

² For the Greek and Latin texts, see Lipomann, *De Vitis Sanctorum*, tom. ii, pp. 251—253, (Venice edition); Surius, *De Probatis Sanctorum Vitis*, t. ii, pp. 278—281; and *Acta Sanctorum*, April 23, Appendix, p. vii. For the Syriac and Arabic versions of this martyrdom see Brit. Mus. Mss. Rich 7200, Add. 17 205, 14 734 and 14 735; Wright's *Catalogue of the Syriac MSS. in the British Museum*, pp. 1087, 1119 and 1122; and Rosen and Forshall, *Cat. Codd. MSS. Orient. Pars i*,

2. An Encomium upon Saint George by Theodosius, Bishop of Jerusalem.¹ Fol. 83*a*.

3. The nine Miracles wrought by Saint George.² Fol. 95*b*.

The paper manuscript B is in the possession of Lord Crawford, and formerly belonged to Henry Tattam. It consists of 148 leaves measuring $8\frac{3}{4}$ in. by $5\frac{3}{4}$. Each page is occupied by one column of writing of 15 lines. The quires were originally 18 in number, and some of the leaves have been much stained by water. Leaves 1 to 31, 40, and 179—184 are wanting; two leaves have been paged **pf** instead of **pe** and **ps**; and leaves **poa** and **poB** have been bound up at the end of the manuscript instead of in their proper place. The manuscript is written in the Memphitic dialect in a fine bold hand, and belongs in all probability to the xiith century. On fol. 90*b*, are three lines of Arabic which run:

الرب الاله سبحانه تبارك على المهتم
بهذا الكتاب ويعوضه كما وعد في
انجيله المقدس عن الواحد بثلثين وستين ومايه

pp. 92, 111. An Ethiopic version of the account of the martyrdom of S. George attributed to Pasikrates is described by Zotenberg, *Catalogue des Manuscrits Éthiopiens*, p. 203; and for other Ethiopic versions of it see Wright, *Catalogue of the Ethiopic Manuscripts in the British Museum*, pp. 162, 168, 189 and 190.

¹ About A. D. 450. See *infra* p. 236.

² The number of miracles attributed to S. George by the Ethiopians amounts to as many as eighty. See Wright, *Catalogue of Ethiopic MSS.*, p. 190.

“May God (may He be glorified) bless him that had this book written, and may He, as He promised in His holy Gospel, reward him thirty, sixty and a hundredfold.”

The contents of this manuscript when complete were the same as those of A, and the variant readings from what remains of it are printed at the foot of the pages of the translation, because my edition from the Bodleian MS. A, was in type before I knew of its existence.

The parchment manuscript C is preserved in the Vatican Library, where it bears the number 63; it was brought by Assemani from a monastery near the Natron lakes. Many of the leaves have been injured by water, and some are so rotten that the letters can only be deciphered with the greatest difficulty. The Martyrdom of Saint George is written on ff. 106—172 of the manuscript, the leaves of which measure 13 in by 9¾. This portion of the manuscript was originally a separate book, and bore the number **czz** (267) which is still to be seen on the lower margin of the first leaf. The margins of the first page are ornamented with an intertwining line border painted in divers colours. This page is divided into two unequal parts by a painted line ornament, in the upper, or larger, is the title of the work written in slender uncials, and in the lower are the first few words of the text of the martyrdom. The manuscript is written with fine tenth century uncials in the Memphitic dialect. The 67 parchment leaves on which the martyrdom is written are divided into eight quires: the first six contain eight leaves each, the seventh contains seven, and the eighth (which is unnumbered) twelve. The leaves are paginated

consecutively, on their reverse sides only, for the first six quires; there are mistakes in the seventh quire, and the eighth quire is not paginated at all. The manuscript is bound in red skin, and bears the arms of Pope Clement XI and Cardinal Pamphili. On fol. 172 *a*, are written 17 lines of small uncials which tell us that the manuscript was written by the care of the God-loving brethren Peter the deacon, Kelloug the deacon, and their spiritual son, whose name is not given, and placed in the Church of Saint Michael of Gephroenexêt.¹ On the reverse of the same page are 13 lines of writing, the last of which states that the manuscript was written in the year of the Martyrs 672 = A. D. 956.

The fragment of the Sahidic version of the Martyrdom and Miracles of Saint George, D, is preserved in the Vatican Library.² The leaves are eleven in number, nine pagged īṮ—KĀ, and two, containing fragments of his miracles, unpaged. There are two columns of writing to each page, and the manuscript was written probably in the viiith or ixth century. We learn from the colophon that the manuscript was written by two brothers called Stephen and John; and that it was made at the expense of Apa Jacob the son of the Arch-Apa Luês and Kûlban, of the town of Shmin³ Panos, "for the salvation of his soul, and that Saint

¹ I have not been able to identify this town.

² See Zoega, *Catalogus Codd. Copt.*, p. 240, no. clii.

³ A town situated on the east bank of the Nile not far from This, the Panopolis of the Greeks, and the modern Ahmîm. It is a very ancient town (Leo Africanus, viii), and was famed for its linen manu-

George might show favour to him before the king Christ, and save him in this wicked world, and give to him a lot and an inheritance with all the saints in the world which is to come."

The fragment of the Sahidic version of the Martyrdom of Saint George, E, is preserved in the library of the Earl of Crawford and Balcarres. The leaves, paged $\text{MF}—\bar{z}$, are eight in number and measure $12\frac{1}{2}$ in. by $8\frac{1}{2}$. There are two columns of writing to each page, and each column contains twenty-six lines. The manuscript is written in a fine bold handwriting and belongs probably to the viiith or ixth century. A few of the leaves have been damaged by water, and, in places, the writing is erased. I suspect that this fragment belonged to the manuscript of which D once formed a part. At the foot of page MF , beneath the second column of writing are the words ΠΜΕΖ Δ ΝΩΩ "the fourth time of reading", which show that the martyrdom was read through in four or five readings in the church to which this manuscript originally belonged. The first two or three words of the passage allotted for the fourth time of reading are in capital letters painted red.

The Coptic version of the martyrdom of Saint George

factories and jewel cutting. See Strabo, xvii, 41 (Didot's edition p. 690); Champollion, *L'Égypte sous les Pharaons*, i, 257. The accuracy of Strabo's description is supported by the large numbers of pieces of beautifully worked linen lately found at Ahmim which are now preserved in the British and South Kensington Museums. For a description of the monasteries at Ahmim see Quatremère, *Mémoires*, i, p. 448.

in the manuscript A appears to be of a good antiquity, but contains several bad readings. The aim of the original translator appears to have been to make the work as brief as possible, so much so that, without the more discursive encomium of Theodotus, it would have been exceedingly difficult to translate portions of it at all. The name of the Coptic translator of the martyrdom attributed to Pasikrates is not mentioned in the manuscript, nor have I been able to find an allusion in the encomium of Theodotus, Bishop of Ancyra, to any other work on St. George save the encomium upon him attributed to Theodosius, Bishop of Jerusalem. If this latter encomium, or a Greek original, was really written by Theodosius it is a very interesting fact, and takes us back to within 150 years of the time when Saint George is said to have been martyred. The encomium upon Saint George by Theodotus is clearly based upon an older work, and the original of the Coptic text in A might very well be the older work. It is a significant fact that many of the passages in it which offer difficulties to the modern translator, are either omitted entirely from the encomium by Theodotus, or are paraphrased. The Greek texts of the encomiums by Simeon Metaphrastes, Andrew of Crete, and Gregory of Cyprus, appear to have been based upon some such account of the martyrdom of Saint George as that offered to us by the Coptic text. The Arabic version in A is, on the whole, very good; but at times the translator paraphrased the Coptic so loosely that these parts of his work do not help us to understand the original Coptic. In the spelling of proper names he followed

blindly the corrupt forms of Greek names given in the Coptic text.

The summary of the life and death of George the Martyr¹ as given by the Coptic texts is as follows:—

In the days of the impious emperor Diocletian the devil saw that the belief in Christ was spreading throughout the whole world and causing the worship of idols to cease. He then entered into the emperor's heart and made him raise up a terrible persecution against the Christians. Then Diocletian prepared instruments of torture of the most devilish nature, and published two edicts. By the first he summoned the governors of every province to his presence to discuss with him what steps should be taken to prevent the increase of the worship of "Him that Mary bore", and by the second, published after seventy governors had come to his presence, he utterly forbade any person to utter the name of Christ, or to worship Him under pain of torture by the wheel, the wooden horse, the flesh scrapers and many other instruments of torture: thus three years passed by before any dared to confess that he was a Christian. At the end of this time, George, a native of Melitene, a city in the very far east of Cappadocia, came to Dadianus and desired to

¹ For other accounts of Saint George see *Acta Sanctorum*, April 23; Butler, *Lives of the Saints*, April 23; Baring Gould, *Curious Myths of the Middle Ages*, pp. 266—316; Heylyn, *The History of that most famous Saynt and Souldier of Christ Jesus, S. George of Cappadocia*, London, 1633; Milner, *An Historical Enquiry into the Existence of S. George*, London, 1792. For a summary of the Mediaeval Legends of S. George see the article 'George' by the Rev. G. J. Stokes, M. A., in Smith's Dictionary of Christian Biography.

be made a count. George¹ was the grandson of John, the chief governor of Cappadocia, and the son of Anastasius, the governor of Melitene, and of Kîra Theognôsta, a noble lady the daughter of Dionysius the count of Lydda or Diospolis. George's ancestors had been orthodox Christians, and he boasts that none of them had ever been idolaters. When Anastasius was about thirty-six years old, he died, and left behind a widow and a family of three children, George and his two sisters, Kasia and Mathrôna, aged ten, six and two years respectively. Anastasius and his wife were exceedingly rich in cattle and possessions, and they were greatly beloved by all the country round about by reason of their good deeds. Shortly after the death of Anastasius, a new governor called Justus was appointed to rule over Palestine, and he was a God-fearing and good man; and he asked permission from George's mother to bring the boy up to the profession of a soldier. Kîra Theognôsta consented, and Justus shortly after appointed George captain over five thousand men. Justus next wrote to the emperor and informed him of the birth and position of the young man, and the emperor paid George a salary of three thousand pieces of money a month. For ten years George lived happily with Justus, who associated him with himself in the government of Palestine, and made him master of his house, and heir to all that he possessed. Moreover, Justus betrothed his daughter then about twelve years of age to him, but while

¹ He is said to have been called George after the name of his great-grandfather.

preparations were being made for the marriage he died, leaving George about twenty years of age and very handsome. In battle he was very valiant, and when he attacked his enemies they went down before him like chaff before the wind. The marriage of George was delayed in consequence of the death of his adopted father, and shortly after George gathered together a large sum of money and gifts, and made preparations to set out for Tyre, intending to ask the emperor Diocletian to make him a count and governor of Palestine. George's wealth must have been considerable, for when Dadianus offered him one hundred pounds of gold to depart from the city, he replied that he had left behind him twenty thousand pounds of gold and forty thousand pounds of silver, besides cattle, horses, fields and vineyards, to follow Christ. Having loaded himself with gifts for the emperor and the governors who had gathered together to him at Tyre for the purpose of laying down the boundaries of the empire, he set out with his servants in a ship and came to that city. When he arrived there he found a mighty multitude of governors and soldiers madly sacrificing to the gods of the Roman empire. Disgust laid hold of George when he saw their folly, and casting from him the idea of asking a favour at the hands of the governor Dadianus, he distributed among the poor all the money which he had brought to give to the governors, and determined to become a Christian. He then went back to his ship and told his servants of his resolution, and they entreated him to allow them to return to their native city. George paid them their wages,

and set them free on the condition that they did not go to his native city and inform his mother and sisters and his betrothed of his intention to die for Christ's sake. Three of his servants, Pasikrates, Lukios and Kirennios refused to forsake their master, and having hired a house at Tyre, they witnessed his strife and death. Having stripped himself of all he possessed, even to his very clothes, he went into the presence of the governor Dadianus and proclaimed boldly that he was a Christian. Dadianus asked him questions about his birth, and parentage, and position in this world, adjuring him by the name of Christ to tell him the whole of his history. When Dadianus learned from George that he was of noble birth, and had served in the imperial army with considerable distinction, he endeavoured to turn him aside from his fatal decision: and admiring his beautiful form and handsome face he tried to allure him into further service by promises of advancement in the empire and great rewards. George rejected his offers with scorn, and began to revile the imperial gods, pointing out at the same time how abominably polluted they were as compared with Peter, Elijah, the Virgin Mary, and other saints. The patience of Dadianus being at last tired out by George's resistance he ordered him to be stripped naked by the attendants and thrown upon the wooden horse, or rack, to wrench his bones from their sockets; and they forced his feet into iron boots and drove nails into them; they put a weight of six hundred pounds upon him so that he burst asunder; they broke in his head with iron bars; they scraped him with scrapers,

and then poured vinegar and brine upon his wounds: and having nailed him to a bed they cast him into prison, where during the night Christ came and healed him entirely. On the following day when Dadianus found that he was healed he had him tied to four posts and beaten with eight hundred stripes, and vinegar and brine poured over him. That night Christ visited him again in prison and healed him. The next day Dadianus made a proclamation in which he invited any magician who was able to overcome George to come to his presence, promising to reward him well if he could defeat and kill him. In answer to this proclamation a man called Athanasius appeared and told the governor that he was able to do anything. When Dadianus asked for a proof of his assertion, Athanasius asked that an ox might be brought to him; and when it was brought he whispered in its ear, and it split asunder into two parts which, when weighed, were found to be of equal weight. The governor was satisfied at his proof of power, and ordered that either he should overcome George, or that George should overcome him. Athanasius then filled a cup with drugs, and having uttered the mighty names of demons over it gave it to George to drink; George drank it, but the poison had no effect upon him. Athanasius begged for one more trial of his skill, and having mixed a more potent draught of poison, and having pronounced the names of more powerful demons than the first over it, he gave it to George to drink; and he drank it without any evil consequence following. Athanasius the sorcerer, seeing that his magic

was powerless, entreated that he might be baptized, and the apostle Thomas came and baptized him in the name of the Persons of the Trinity. Enraged at the defeat of the magician, Dadianus next ordered that George should be broken on the wheel, and when this was done the fragments of his body were thrown into a dry pit. And straightway there were earthquakes and lightnings, and Christ came down with His angels and commanded Michael to gather together the fragments of George's body and to bring them up out of the pit. Christ then reconstructed his body, and filled him with joy. After George had been thus raised from the dead at the request of Magnentius the governor of Armenia he wrought a miracle, and made the wooden legs of seventy seats to take root, and to put forth leaves, and to bear both blossom and fruit. This wonderful thing Dadianus ascribed to the power of his gods; and he continued to torture George with every conceivable act of cruelty, until at last he destroyed him by sawing him in twain and by boiling him to death in a cauldron of pitch, sulphur and tar. The cauldron which contained his remains was then buried deep down in the earth, but Christ came down with His angels, and raised him up from the dead a second time. After George had been raised from the dead a second time he wrought four miracles. I He raised to life the dead ox of a woman called Cholastike, or Schollastike; II he raised to life some men and women who had been dead and buried for more than two hundred years; III he caused the pillar of the poor widow woman's house to take root and become a

mighty tree twenty feet higher than any building in the town; IV he made the son of the widow to see. After these miracles Dadianus tortured him, and burnt him to death, and when the attendants had scattered his ashes to the four winds of heaven Christ commanded the winds, and they brought the ashes back, and He again restored George to life. When the governor had put to death all the soldiers who believed on God because He had raised George up from the dead, he commanded that George should be brought to him. When he had come Dadianus offered him one thousand pounds of gold to depart quietly out of the city, but he rejected the offer with scorn, and the governor began to torture him again. When Dadianus had had George's tongue torn out, his eyes destroyed and his legs broken, he made them throw him into prison until he should make up his mind how to destroy him effectually. On the night following the torturing of George, Christ appeared into him in prison, and, bidding him be of good cheer, healed him of his wounds. When Dadianus found that he had spent seven years in torturing and killing George without having effected his purpose of making him sacrifice to the gods, he changed his tactics and began to flatter him, and pretended that he had only treated him as a loving father would treat a disobedient and wilful child. He would have followed up these peaceful words by kissing George, but he told the governor that he would not accept his kiss until he had offered sacrifice to the gods. Dadianus, misunderstanding this reply, then took him into his palace, and leaving him in the chamber

where Alexandra the Queen was, went out and caused a herald to proclaim that George would offer sacrifice to the gods on the morrow. When George had come into the palace he began to pray, and Alexandra hearing the prayer asked him to explain it to her, and to tell her about Christ. And George told her of the creation of man and of his fall, of his enemy the devil, and of the coming of the Son of God into the world to save man from the fires of Amenti. When Alexandra learned that Apollo and Herakles and the other gods of the empire were not gods, but only idols, she believed on Christ, and entreated George to pray to Him on her behalf. On the following day Dadianus sent to bring George to offer sacrifice to Apollo, whereupon George commanded the little boy, to whom he had given the power of hearing, seeing, and walking, to go into the temple of Apollo, and to bid him to come to him. When the devil which sojourned in the idol heard George's command he leaped down from his pedestal and came to him; and he at once told George that he was the rebellious spirit who refused to bow down before Adam, and that on account of this act of rebellion he was expelled from heaven. And when the devil had confessed all his evil deeds, George struck the earth with his foot, and it opened, and swallowed him up. Then George went into the temple, and threw down the images of Herakles and the other gods, and trampled them in the dust. When the priests saw what George had done they bound him with cords, and took him to Dadianus, who charged him with having lied and broken his promise to worship Apollo. Dadianus

being greatly ashamed and enraged at the destruction of his idol, went into his palace and lamented to Alexandra how much he had suffered at the hands of the Christians. Then Alexandra reproached him for having maltreated them, whereupon Dadianus laid hold of her hair and dragged her out before the governors, and told them what had happened. And they ordered that she should be first stripped naked and tortured on the wooden horse, and then that she should be beheaded, which took place on the 15th day of Pharmûthi. After these things Dadianus the governor passed sentence of death upon George, and each of the sixty-nine other governors signed it, and George rejoiced greatly. And while the seventy governors were sitting at meat George prayed to God, and fire came down from heaven and consumed them; and when he had prayed concerning the resting place of his body and the welfare of all mankind, he was beheaded on the 23rd day of Pharmûthi. When George had been beheaded, Pasikrates and Lukios and Kirennios his servants came up and took away the head and trunk, and laid them together, and they went and bought spices, and embalmed the body, and laid it in a rock hewn tomb outside the city. And it chanced that the captain of a merchant ship from Joppa put in at Tyre to sell his cargo, and the servants of George bargained with him to carry the body of George to Joppa. When it arrived there a certain kinsman of George called Leontius provided horses, and they carried the body to Lydda or Diospolis, together with an account of George's sufferings and martyrdom written by Pasikrates his servant.

D

During the seven years in which George had been tortured, his mother and sisters and betrothed had all died, and the only kinsman of his left in Diospolis was his mother's brother called Andrew. When Andrew heard of the good things promised by Christ to those who should build a shrine to the name of George, he pulled down the house in which George had lived, and began to build at his own cost a small martyrion in which to deposit his body. Finding the work very expensive he fell into great grief, fearing lest he should be unable to complete the building which he had begun; but George appeared to him by night, and showed him a place in the ground where he had hidden money during his life-time, and with this, and the help of his neighbours, he completed the building which was consecrated by Abba Theodosius the Bishop of Jerusalem on the 7th day of Athor. Soon after the consecration of the shrine it was wrecked by one of Diocletian's generals called Euchios, but it was afterwards rebuilt and greatly enlarged by the emperor Constantine. When the emperor Theodosius II had reigned twenty years, he built a church in honour of George, and he gathered together the Bishops from all parts of the world, among them being Theodotus, Bishop of Ancyra, to the consecration of it.

The most cursory examination of the Coptic version of the martyrdom of George is sufficient to show that the writer of it, or of the Greek text from which the Coptic version was probably made, was fully acquainted with certain facts relating to the persecution of the Christians by Diocletian; but it is also clear that the names of the

persons who took part in it have been either wilfully or ignorantly corrupted by him, and that the historical sequence of the events which took place during that period has been destroyed. The first account of George's martyrdom is said to have been written by his servant Pasikrates,¹ Πασικράτης, but it has been considered to be untrustworthy by many. However this may be, it is certain that both Theodosius, Bishop of Jerusalem about A. D. 450, and Theodotus, Bishop of Ancyra, who lived in the early part of the Vth century, used and accepted the account of the martyrdom of George said to have been written by him. If, however, the encomiums attributed to Theodosius and Theodotus are not genuine, though I see no reason why they should not be, they were probably written about a century later. A Syriac version of the work of Pasikrates existed in the VIth century,² and it has so much in common with the Coptic account of A published in this book, that I originally intended to publish it side by side with the Coptic text, edited from three MSS. in the British Museum, and a Nestorian Syriac MS. in the

¹ For the Greek and Latin texts see *Acta Sanctorum*, Appendix ad April 23; Lipomann, *De Vitis Sanctorum*, ii April 23; and Raynaudus, *S. Georgio Cappadoce megalomartyre*, viii, p. 335 sqq. See also the list of Greek writers on S. George in Fabricius, *Bibliotheca Graeca*, ix, pp. 79, 80.

² See Wright, *Catalogue of the Syriac MSS. in the British Museum*, p. 1087. For a summary of the contents of the Syriac version see Dillmann, *Über die apokryphen Märtyrergeschichten des Cyriacus mit Julitta und des Georgius*, pp. 353—356, in the *Sitzungsberichte der Kön. Preuss. Akad. der Wissenschaften zu Berlin*, xxiii.

University Library, Cambridge.¹ The Arabic versions are of a later date, and are made from a comparatively modern recension of his original work, and from these were made the Ethiopic versions of the encomium of Theodotus of Ancyra.²

The Coptic account makes George to be martyred by Dadianus the 'great governor of the Persians', in the presence of seventy governors from all parts of the world. From the description of the ferocity of this governor and his cruel tortures of the Christians no other historical character than Galerius Valerius Maximianus, who reigned jointly with Diocletian can be intended. This man was born of peasant parents and came from Dacia,³ he embraced the profession of a soldier and grew up without either manners or education.⁴ The general called Euchios in the ninth miracle of St. George (p. 77) who was sent by Diocletian to overthrow George's shrine at Lydda, is described as being of savage disposition, and from

¹ The Syriac version of the work attributed to Pasikrates, with an English translation, will be published by Mr. Nutt as soon as possible.

² See Wright, *Catalogue of the Ethiopic MSS. in the British Museum*, pp. 162, 168, 189 and 190, and Zotenberg, *Catalogue des Manuscrits Ethiopiens*, p. 203.

³ Hence his name Dacianus or Dadianus. See Heylin, *St. George* p. 169.

⁴ Tillemont, *Hist. des Empereurs*, iv, p. 25. Ignorant of letters, careless of laws, the rusticity of his appearance and manners still betrayed in the most elevated fortune the meanness of his extraction. War was the only art which he professed. Gibbon, *Decline and Fall*, chap. xiii.

the description of the manner of his death Galerius must be the man described. The Coptic text and Lactantius¹ describe him as being more wicked than any other man upon earth, and it is well known that he was not only the first and principal cause of the persecution of the Christians, but also the man who incited Diocletian to publish his edicts against the Christians. His appellation of 'great governor of the Persians' was given to him by the Copts because of his celebrated defeat of Narses, king of Persia, about 297 A. D.² The two edicts against the Christians which are attributed to Dadianus are no doubt those of Diocletian published at Nicomedia in the year 303.³ The first was directed against the property of the Christians, and the second against their lives: these facts agree exactly with the statements respecting the edicts of Dadianus given in the Coptic text. According to the statements in the Coptic account of the martyrdom of George he cannot have been finally put to death by the sword before 310 A. D.⁴ The Christian church grew and flourished under the first twenty years of the reign of Diocletian, A. D. 284—303, and it was not until Galerius had conquered the Persians that any serious check was put upon Christianity. During the winter of the year 303 Galerius and Diocletian were at Nicomedia

¹ *De mortibus persecutorum*, cap. 9.

² Gibbon, *Decline and Fall*, chap. viii.

³ Tillemont, *Mémoires*, v, p. 21.

⁴ It is usually thought that George was martyred at Nicomedia A. D. 303.

discussing their future treatment of the Christians, and on the 24th February, the day after the demolition of the church of Nicomedia, the first edict against them was passed. The edict had scarcely been exhibited in the public place when it was torn down by a Christian, who took the opportunity of abusing the governors at the same time. This young man was seized, and after having been tortured most cruelly, was slowly roasted to death. I do not think that this young man was Saint George as Eusebius believes (*Hist. Eccles.* viii, 5), but I think it more than probable that his manner of death suggested the romance of the martyrdom of Saint George. The Coptic text makes George to be tortured by Dadianus for seven years at Tyre, and as the torturing of the Christians did not begin until after the publication of Diocletian's second edict that would make the year of George's death to be 310 or 311 A. D. The youth, however, who tore down the edict was tortured at Nicomedia in the year 303 and, according to the Greek churches, was called John. It is not easy to account for the sixty-nine governors who were gathered together to the presence of Dadianus, but we must not forget that, in the narrative, only four of them appear to take any active part in the martyrdom of Saint George, a fact which reminds us of Diocletian and his three associates, Maximian, Galerius and Constantius. When we read of St. George causing the governors to be burnt up by divine fire just before his death, it seems very possible that an allusion to the two attempts made to destroy Diocletian and Galerius and their palace by fire within fifteen days of the publica-

tion of the first edict against the Christians, is intended.¹ Thus there is some evidence that the original writer of the martyrdom of St. George was well acquainted with the facts of the persecution of the Christians by Galerius, but that either wilfully or ignorantly the names of those who took part in it were corrupted or changed, and the historical sequence of events destroyed.

I am unable to say when the Coptic version of the martyrdom of George was made, but it must have been known and read as early as the time of Theodotus, Bishop of Ancyra, in the early part of the Vth century. The fragments D and E of the Sahidic version show that the work was known all over Egypt in the IXth century; and as we find in E a marginal note, $\pi\mu\epsilon\zeta \delta \ \dot{\nu}\omega\omega$, "the fourth time of reading", indicating the passage which was to be read at the fourth reading of the martyrdom, we are certain that it was read publicly in the churches of Upper Egypt at that period.

X The Coptic text shows us clearly that the dragon which George fought and overcame was none other than the impious Dadianus, and it proves, if further proof is needed, that George the martyr and George the opponent of Athanasius, Bishop of Alexandria, were two distinct persons; the fact being that Athanasius the Bishop has been confused with Athanasius the sorcerer whom George the martyr overcame. And the princess whom popular tradition says Saint George rescued from the dragon,

¹ Tillemont, *Mémoires*, v, 9.

is Alexandra the wife of Dadianus who was converted to the Christian religion, and was baptized and suffered martyrdom.

As for Saint George the martyr it is very improbable that such a person ever lived. The young man who tore down the edict at Nicomedia, and the fearful sufferings which he suffered, afforded ample material for the construction of a martyr who should not only be able to endure every suffering and torture which the malice and hate of a tyrannical governor could devise, but who should die several times and be raised up again to life by the power of Jesus Christ. Every new version which was made of the martyrdom contained some new wonder or miracle, and we know that the *acta* of Saint George became absolutely incredible before the end of the fifth century, for about the year 495, Pope Gelasius decreed that, although George was to be esteemed as a genuine martyr, yet his passion was not to be read because of it being the work of heretics.¹ The popular versions of the martyrdom of Saint George current among Christian nations assign to him tortures which he never could have endured, and endow him with powers which he never could have possessed. He has been universally regarded as a helper of the poor and needy, a defender of the weak against the strong, a mediator between God and man, a benefactor of all mankind, a co-regent of the Holy Trinity

¹ See Tillemont, *Mémoires*, xii, pp. 694, 695; Theil, *Epistolae Romanorum pontificum genuinae*, i, p. 458; and Dillmann, *Über die apokryphen Märtyrergeschichten*, p. 1.

in heaven, and, in short, the traditions of Saint George have made him to usurp all the power possessed by man and beast upon earth, and the omniscience and omnipotence of God in heaven. Moreover, round about him have gathered the myths of the most ancient nations of the world, and I doubt much if the whole story of Saint George is anything more than one of the many versions of the old-world story of the conflict between Light and Darkness, or Râ and Āpepi,¹ and Marduk and Tiamat, woven upon a few slender threads of historical fact. Tiamat² the scaly, winged, foul dragon, and Āpepi the powerful enemy of the glorious Sungod, were both destroyed and made to perish in the fire which he sent against them and their fiends: and Dadianus, also called the 'dragon', with his friends the sixty-nine governors, was also destroyed by fire called down from heaven by the prayer of Saint George.³

¹ See a paper by M. Clermont Ganneau, *Horus et Saint George*, in the *Revue Archéologique* for Sept. and Dec. 1866. La légende de Saint Georges, tuant le dragon, est inconnue aux Coptes, et c'est à tort qu'on a profité de cette légende pour écrire que les Coptes avaient identifié Horus et Saint Georges: c'est Saint Michel qui avait été identifié avec Hôrus, vengeur de son père: c'est Saint Michel qui tuait le dragon infernal et ceux qui survenaient sur terre. Amélineau, *Contes et Romans de L'Égypte Chrétienne*, p. LIV.

² The Babylonian text of the fight between Marduk and Tiamat from a fragment of the 4th tablet of the 'Creation' series is published in the *Proceedings of the Society of Biblical Archaeology* for December 1887.

³ For the identification of Saint George with Mithra see Guttschmid, *Über die Sage vom hl. Georg, als Beitrag zur iranischen Mythengeschichte*, pp. 185—202. (In *Berichte über die Verhandlungen der Königlich Sächsischen Gesellschaft der Wissenschaften zu Leipzig*, 1861. Philologisch-historische Classe.)

The information which the Coptic martyrdom of Saint George affords us in respect of hell is very interesting; firstly, because it shows what the Copts thought hell was like, and secondly, because we see from it that the ideas of the ancient Egyptians on this subject are reproduced with but slight variation. The Coptic translators of the Bible rendered 𐩧𐩢𐩨𐩠 and ὁ ᾗδης by AMENT , i. e.  *Amentet*, a word which meant first of all 'the place where the sun hid himself', and afterwards 'the place of the dead'.¹ In this place Osiris sat in a hall of judgment surrounded by the forty-two "assessors" of the dead.² Anubis, the god of the dead, stood by waiting to seize and carry off the unfortunate soul that had been "weighed in the balance and found wanting",³ and near him stood the beast, part lion, part crocodile, and part hippopotamus. The Copts inherited their idea of the judgment hall in Amenti from their ancestors the ancient Egyptians; and the burning fires which, in the old mythology, consumed the enemies of the Sun god, were made to assist in torturing the souls of the damned.

The Coptic hell was a place of fervent and parching heat, and it is said that "the heat of the sun is nothing beside that of Amenti, and if a man were to pass all his time standing in the sun, it would not be equal to one day

¹ Brugsch, *Dict. Géog.* i, p. 33.

² See the vignette to the 125th chap. of the Book of the Dead.

³ For a very interesting paper on the connexion of the verse in Daniel with the scene in the Book of the Dead see Clermont Ganneau in the *Journal Asiatique*, Série 8, t. viii, pp. 36—67.

of punishment.¹ When John, the son of Pisentios, Bishop of Coptos, complained of having had no water for two or three days, his father asked him to imagine what the sufferings must be² of those who had to pass through the river of fire in hell. The punishments meted out to souls in Amenti were various: "some, whose sins are many, are now in Amenti, some are in outer darkness, some are in pits and wells filled with fire, some are in the nethermost hell, **AMENTI ETCA PECHT**, some are in the river of fire, and to these no rest hath been vouchsafed until this minute."³

The dead men who were raised to life by the martyrs give us accounts of what they saw and what they suffered. When Macarius of Antioch had raised to life a man who had been dead six hours, he asked him that had been dead to describe his state after death,⁴ and the man replied, "I was a man who worshipped idols; and when I came to die the *dekans* (**ΔΕΚΑΝΟΙ**), came after me, and their faces and forms were different from one another. Some had the face of a beast, some had the face of a dragon, some had the face of a lion, some had the face of a crocodile and some had the face of a bear.⁵ And they tore my soul from my body with terrible mercilessness, and they ran away

¹ Amélineau, *Étude sur le Christianisme en Égypte au Septième Siècle*, p. 80.

² Ibid. p. 140.

³ Ibid. p. 144.

⁴ Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 56.

⁵ Compare the various forms of the heads of the 42 assessors of the dead in the vignette of the 125th chap. of the Book of the Dead.

with it to the great river of fire and plunged me in it to a depth of four hundred cubits; then they took me and set me before the Judge of truth. And I heard this sentence come forth from him:—Take away from before me this soul which has made devils to be gods, and which has denied the God who made it, and let it know that God liveth on high. After these things they ran away with me to a place of darkness wherein there was no light, and they cast me out into the cold where there was gnashing of teeth. And I saw there the worm that dieth not having the head of a crocodile.¹ And he was surrounded by reptiles of all (kinds) who threw down souls before him, and when his own mouth was full he made the other beasts to eat also, and they rent us but we did not die. After these things they brought me out of that place, and carried me to Amenti for ever. And while they were dragging me along I heard a voice behind me, saying, "Bring him back, for he must needs be sent back to the world again through the prayers of Saint Apa Macarius of Antioch;" and they brought my soul back and placed it in my body."

A fuller description of the inhabitants and tortures of hell is given in the following extract which states that the damned do not suffer on the Sabbath day. The man who had been dead two hundred years (*infra* p. 219) when George raised him up from the dead, said that rest was given on the Lord's day to every soul in hell, except to those who,

¹ Compare the beast part lion, and part hippopotamus, and having the face of a crocodile in the vignette of the 125th chap. of the Book of the Dead.

in their lifetime, had worshipped idols. John, the son of Pisentios, used to go to take water to his father every Sabbath day, and one day when he came he heard someone weeping sorrowfully and entreating his father, saying, "I beseech thee, my father and master, to entreat the Lord for me that He may release me from these punishments, and may not cast me back again into them, for I have suffered greatly." And I thought that it was a man talking with my father, for the place was dark; and I sat down and listened to the mummy talking with my father. Then my father said to the mummy, "From what nome comest thou?" and the mummy said, "I am from the town of Erment." My father said to him, "Who was thy father?" and the mummy said, "My father was Agricola, and my mother was Eustathia." My father said, "What god did they serve?" and the mummy said, "They worshipped Poseidon the god of the sea." My father said to him, "Didst thou hear if Christ had come into the world before thou diedst?" The mummy said, "No, my father, for my parents were pagans (ΖΑΝΖΕΛΗΝΟC), and I followed their manner of life. Woe, woe is me, that I was born into the world. Why did not my mother's womb become my grave? And it came to pass that when I came to the necessity of death the chief evil spirits (ΝΙΚΟCΜΟΚΡΑΤΩΡ) came round about me, and they spoke of all the evil which I had wrought, saying, "Let me come now and deliver thee from the punishments into which thou wilt be thrown." And they had iron knives and iron goads pointed like spears in their hands, and they stuck them into me, and

they gnashed me with their teeth. And after a short time my eyes were opened and I saw the dead hovering about in the air in a multitude of forms. Then straightway the merciless angels brought my wretched soul out of my body and tied it under a bodiless horse, and dragged me down to Amenti. O woe is every sinner like myself born into the world! O, my master and father, how numerous were the pitiless torturers, each with a different form, into whose power they gave me! O what a number of wild beasts did I see on the way! O how exceeding great was the power of those that tortured me! And when they had cast me forth into outer darkness I saw a huge place more than two hundred cubits deep filled with reptiles, and some of them had seven heads, and their whole bodies were like scorpions. And there was also a huge worm most terrible to behold, and the teeth in his mouth were like iron stakes; and they threw me down for that worm, which never rests, to eat. And all the beasts are assembled round about him at all times, and when he fills his mouth, all the wild beasts round about him fill their mouths." My father said to him, "Since thou art dead until this present has there never been any repose given to thee, or any time in which thou hast not been made to suffer?" The mummy replied, "Yes, my father, pity is shown to those who are enduring punishment every Sabbath and every Lord's day. When the Lord's day has come to an end, we are (again) cast into the punishments which we deserve that we may forget the years that we have lived in the world; and when we have forgotten the sorrow of this punishment they

cast us into others yet more painful. And while thou wast praying for me, straightway the Lord commanded those who were scourging me, and they took out the iron gag which they had put in my mouth and set me free. and I came to thee. Behold now I have told thee what I have suffered. Pray for me, O my master and father, that a little rest may be given to me, and that they may not cast me into that place again." My father said, "The Lord is merciful, and He will show mercy unto thee. Lie down and sleep until the general resurrection in which every one shall arise, and thou also shalt arise with them."¹

In the winter of 1885 I wrote to Prof. Ignazio Guidi of Rome asking him if it would be possible to obtain a copy of the Sahidic fragment of the Martyrdom of Saint George preserved in the Vatican. He mentioned my wish to Prof. Henri Hyvernât, Professor of Assyriology and Egyptology in Rome, who immediately sent to me his copy of the fragment which he had made some time before. He gave me permission to publish it, and most kindly offered to collate the 'proofs' with the original. As soon as Prof. Hyvernât knew that I was printing the martyrdom and miracles of Saint George from the Bodleian manuscript, he sent to me, unasked, his copy of the encomium of Theodotus, Bishop of Ancyra, upon Saint George, and promised that if I printed it he would collate the proofs with the manuscript. This offer I gladly accepted, and not only I, but all lovers of Coptic literature, and all who are interested

¹ Amélineau, *Étude sur le Christianisme en Égypte*, pp. 147—150.

in matters relating to the Coptic church, owe him a large debt of gratitude for his generosity. My thanks are also due to the Curators of the Bodleian Library for their loan to me of the manuscript A; and to the Earl of Crawford and Balcarres for the use of the MSS. B and E, and for his kind permission to print any part of them.

Since the whole of my edition of the Coptic texts relating to Saint George, and the English translation of them was in type, M. Amélineau has published a very interesting little work entitled *Contes et Romans de L'Egypte Chrétienne*, in which he has given a translation of the A manuscript, the text of which is printed in this book. As a large number of the sheets of this book were printed off I was unable in my edition to note the variations in our translations, and as they agree substantially, there was perhaps little need to do so. I must in justice to myself state that the publication of my edition of the Coptic texts and the English translation of them was delayed nearly a year through my absence from England on the two missions to Egypt and Mesopotamia which the Trustees of the British Museum did me the honour to entrust to me.

Finally I dedicate this book to Mr. P. Le Page Renouf in recognition of many kindnesses shown to me, and as a mark of respect for the distinguished Egyptologist who first threw scientific light upon the difficult subjects of Egyptian grammar and mythology.

London, September 8. 1888.

E. A. WALLIS BUDGE.

СΥΝΘΕΟΥ.

Γ. Β. †μαρτυρία ἡτε πιάριος γεωργιος πιχωρι
 ἡμαρτύρος ἡτε πενῶς ἡς πᾶς ἔταρχωκ
 ἡπερᾶγων ἐβολ ἡσογ κῆ ἡπιὰβοτ
 φαρμογῶι ἡεν οὔρινην
 ἡτε φ† ἡμην.

5

Δ. Α. ἡρρη δε ἡεν πιχογ ἔτεμμαγ. ἡπχογ
 ἡπιχίμων nem πινιω† ἡ†ωρμος ἔταρτωνq
 ριχεν †εκκλησιᾶ. ναρωop πε ἡχε οὔνιω†
 ἡχοcem ἐρναωτ. νιογρωγ δε κατa μα ναγ- 10
 σωrem πε. εὔωλεμ ἡσα νιρερζιωεννογqi
 ἡτε †μεῶμῃ ἡαράτογ ἡνιωηογῖ ἡτε νιῶωλον
 ναγερᾶναγκazin ἡογον νιβεν χε ἡτογερ ωογ-

Δ. Β. ωωογωι ἡνιῶωλον ἡτε νιῶωμων. αqριτοτq
 οὔν ἡχε πογρο δαδῖᾶνος φῆἔταρβῖ ἡπιερωωι 15
 εαqαμονι ἡπιᾶ ἡλακz ἡτε πκαρι. ἔταρεp-
 ωopῖ ἡχε πογρο δαδῖᾶνος αqzemci ριχεν πι-
 νῆμα αqcbai ἡzanπροστογμα χε ρινα ἡσεωω
 ἡμωογ ἡεν πικocmoc τηρq. ναiνενηἔτcbῆογт
 ἡῆητογ. χε ἐπιαν ἡ οὔcmῃ ἡ ἐναμαωx χε φῆ 20

Ε. Α. ἔτ a μαριᾶ μαcq. ἡθοq ἡμαγaтq πετογoγωωт
 ἡμοq πε. ογoρ πια πολλων nem ποcιτων nem
 πιερmῃc nem †aσaρтῃ nem πιζεγc nem
 ἔzabeλ nem ωpῃac nem ckaμaῃapῃon nem
 πcωxπ ἡνινογ† ceoγωωт ἡμωογ aῃ. ἡλλα 25

- ἡς πᾶς ἡμαγὰς φη ἔτα νιοῦσαι βοῦβες ἡθός
 Ε. Β. ΠΕΤΟΥΘΕΜΩΙ ἡμός. ΕΘΕ ΦΑΙ ΕΙΣΘΑΙ ἡμαι ΝΙΒΕΝ
 ΝΙΟΥΡΩΟΥ ΚΑΤΑ ΧΩΡΑ ΝΕΜ ΝΙΑΡΧΩΝ ΤΗΡΟΥ
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 ἡΧΩΛΕΜ ἡΤΕΤΕΝΕΜΙ ἡΠΣΟΒΝΙ ἡΤΕ ΠΑΕΡΩΙΩΙ. 5
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 ΖΩΣ ΔΕ ἡΤΕΩΤΕΜ ΠΙΜΑ ΩΟΛΟΥ ΖΙΤΕΝ ΠΟΥΛΩΑΙ.
- Ϛ. Α. ΟΥΟΣ ΑΓΖΕΜΣΙ ἡΧΕ ΠΟΥΡΟ ΔΑΔΙΑΝΟΣ ΖΙ ΠΙΒΗΜΑ.
 ΑΘΕΡΟΥΙΝΙ ΝΑΓ ἡΝΙΣΘΒΑΙ ΤΗΡΟΥ ἡΤΕ ΝΙΒΑΖΑΝΙΣ- 10
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 ΚΕΡΧΚΑΣ ΝΕΜ ΖΑΝΤΗΚΑΝΟΝ ἡΒΕΝΙΠΙ ΝΕΜ ΖΑΝ-
 ΤΡΟΧΟΣ ἡΡΕ ΖΑΝΧΓΙ ΤΑΚΤΗΟΥΤ ἡΡΩΟΥ ΝΕΜ ΖΑΝ-
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 ἡΡΟΧΩΑΛ ΝΕΜ ΖΑΝCΑΖ ἡΒΕΝΙΠΙ ΕΥΟΥΩΤΕΝ ἡΝΙΚΑΣ
 ἡΜΑΓ ΝΕΜ ΖΑΝΒΑΩΟΥΡ ΕΥΜΟΚ ΝΕΜ ΠCΩΧ[Π]
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- Ζ. Α. ΩΩΤ ἡΝΙΝΟΥ† †ΝΑΩΙΒ† ἡΝΑΙΖΟΝΖΕΝ ἡΤΕ ΝΑΙΟ†
 ἡΤΑΕΡΒΑΖΑΝΙΖΙΝ ἡΜΩΟΥ ΒΕΝ ΒΑΝΒΑΖΑΝΟΣ ΕΥΒΟ-
 CΙ †ΝΑΒΟΜΒΕΜ ἡΠΙΠΥΡΓΟΣ ἡΤΕ ΠΟΥΖΗΤ. †ΝΑ-
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- Ζ. Β. ἡΝΙΜΟΥ† ἡΤΕ ΠΟΥCΩΜΑ. ΕΤΑΥCΩΤΕΜ ΔΕ ΕΝΑΙ ἡΧΕ
 ΝΙΜΗΩ. ΑΥΕΡΖΟ† ἡΜΑΩΩ ΒΑΤΖΗ ΕΝΙΒΑΖΑΝΟΣ ΖΩC-
 ΤΕ ΝΗΕΘΟΥΩΩ ἡΕΡΜΑΡΤΥΡΟΣ ΕΥΝΑΥ ΕΝΙΜΗΩ 30

ἡ βαζανος ἡσε ἐρκυνδινεῖν ὡς τε ἦ ἡρομπί
 σινὶ ἡπεοῦαι ὡς τολμαν ἔχος χε ἄνοκ οὐχρησ-
 τιάνος. νεογον οὐβελωίρι πε ἔπεφραν πε γεωρ-

ἡ. α. ριος. πηρὴ ἡ τε †μεθμῆ πιςιογὶ ἐτταῖνογτ ἐτ
 βεν ὁμη† ἡτφενεμ πκαζι. φαι τε ναροι ἡορι- 5
 βοῦνος βεν †ταζις ἡ τε †μετογρο. ογορ
 νεογ ἐβολβεν †καππαδοκία πε. ἔταρχωκ
 ἡπιωεμωι ἐβολ ἡ τε †μετοριβοῦνος. αῖβι ἡζαν-
 μῆω ἡχρημα αῖβι ζα πογρο δαδίανος ἐφογω
 ἐβोकρ ἡκομῆς πε. ἐταῖβι δε ἐζρηι ἐτβακι 10

ἡ. β. ἡχε πατριος γεωργιος. ἔταρναγ ἐφλιβι ἡνιογ-
 ρωογ βεν †μετωαμωε ἡδωλον αῖχα φ† ἡσωογ
 σατοτq ἂ περζητ φωνρ ἔχω ἡσωq ἡ†ταζις
 ἡ τε †μετοριβοῦνος ἐρχω ἡμος χε εἰναερματοι
 ἄνοκ ἡπαῦς ἡς πχς πογρο ἡ τε νιφνογὶ. 15
 τοτε αῖσωρ ἡνερχρημα τηρογ ἐβολ ἡηῆναγ

ἡ. α. ἡτοτq αῖτητογ ἡνιζηκι αῖβοχι ἐβογν ἡπεμεθο
 ἡνιογρωογ αῖωω ἐβολ ἐρχω ἡμος χε ζερι
 ἡπετενἡβον ὡ νιογρωογ. ἡπερχος ἐνεῆτε
 ζαννογ† αν νε χε νογ†. νινογ† γαρ ἔτε 20
 ἡπογθαμιδ ἡτφενεμ πκαζι μαρογτακο. ἄνοκ
 αἰναογωωτ ἡπιογαι ἡμαγαιτq φ† φιωτ
 ἡπενῶς ἡς πχς νεμ πιπῆα ἐθογав. ἔταρ-

ἡ. β. χογωτ δε ἐροq ἡχε πιδρακων πεχαq χε ογόν
 νιβεν ἔταγὶ ἐβολζιτεν †μετρερπεθῆνανεγ 25
 ἡ τε νινογ†. ἄνον δε ἐνηπ ἐνηετ сапесчт.
 φρη νεμ πιχωμ ἐναγογωνρ γαρ ἐρον πε
 ἡχε νινογ† ἡφρη† ἡζαννιω† ἀριῆμ †νογ χε
 ἡθок ακωωτεν ἀλλα νεκκενογ†. ἡδικεос

ἡ. α. ακ†ωωω νωογ. †νογ χε ἀρι ωογωωογωι ἡνι. 30

νογ† πιάπολλων φηῖθνοzem ἵτοικοῦμενη
 τηрс. νινογ† ἔτακῶβιῶου θет πογзнт немак
 сесωоуη ἵνηет†таιο нωоу оуоэ етсωтеμ
 ἵсωоу оуоэ сесωоуη ἵνηῖτεραимωрин ἵνη-
 [ἔт]εратсωтеμ ἵωоу. †ноу хе матамои хе 5
 ἵθoоk оу ἔβoл θωη ιе нιμ пе πεκpан ιе ἔтаκὶ
 ἵпайма εῶβεоу ἵгзв. аqῆроῡῶ ἵхе πιάριος

ι. β. γεωργιος εφχω ἵμος хе παωорп ἵpан πεταγ-
 тнιq ἔрои пе χργcτιἄνος оуоэ ἄноk оу
 ἔβoлβен πῡλoλ ἵнικαппадокеос ἔаγbокт 10
 ἵматoи βен оγноуμεpон еqταιноут. оуоэ
 аихωк ἵтаметῶриβοугнос ἔβoл ἵкаλωс нαι-
 ωор пе βен †палестинη ἵхωpа оуоэ етаγ-
 ωаноуωт ἵмаγ. нιμ ne нιноγ† ῶ πογpо

ια. α. ἔτεκεpἄнаγκазин ἵμοи ῶ πογpо ἔоγωωт 15
 ἵмωоу. пехе πογpо наq хе ειογωω ἵτεκεp-
 ωоуωоуωи ἵπιάπολλων φηῖтаqεω тфе
 неμ ποcитων φηῖтаqтаxро ἵпикази εγсоп.
 аqероῡῶ ἵхе πιάριος γεωργιος εφχω ἵμος хе
 εῶвнтк аη ῶ пидpакων етгзωоу неμ неκωφнр 20
 ἵоγpωоу. аλλα εῶβε нαιμнω етῶги ἔpатоγ

ια. β. †наφιpи εῶβε нαιдаикеос неμ εῶβε неκноγ†
 εῶмωоут екеpἄнаγκазин ἵμοи ῶ πογpо ἔер-
 ωоуωоуωи ἵнιμ. петpос писωтп ἵте нια-
 ποcтолос ωан πιάπολλων пиреqтако ἵте 25
 пикосмoс τηpq екоγωω ἵтаεpῶγcιἄ⁽¹⁾ ἵнιμ.
 матамои ἵλιαс пῑεcβγтнс пaггeлoс етгизен
 пикази еqмoωи гизен пкази оуоэ ωαqαλни

^{ci}
 1) ms. ἵтаεpῶia

- ιβ. α. ἐπῶμαι ἅα νιπλῆ ἵτε τφε. ῶαν σκαμαναρος⁽¹⁾
 πιάχω φηῖταφερζικ ἐπιχρωμ φηῖτοι ἵρεφῶνι
 νογμῆῳ ἅεν νιμαγιά πιῖνωικ ἵτε †μητιὰ
 φηῖταφερμεс саар nem сарфат νιδῶανι
 ἵρεφ† ἵτε понτος †βαки ναι ἔτε νογзβнoуι 5
 сεζωoу oγoз λγxолkoу ἅεν петῶнк ἵτε
 φιομ. ἅxос ннi ὦ πογpo xε акθoнтен ἵμωoу
- ιβ. β. ἐνιμ саmoγнλ πιρεφτωβз ἵφ† ῶан ποciῶн
 πιρεφτακο ἵτε νιῖxнoу ἵτε φιομ антос nem
 ἐpаклнс ῶан ниреφῖ xлoм ἵτε нимартγpoc 10
 nem нипpoφнтнс. ἅxос ннi ὦ πογpo. xε екθoн-
 тен ἵμωoу ἐнιμ иεzавел †тpeφῶтeв ἵτε
 нипpoφнтнс ῶан μαpιά †παρθενoc θμαγ
- ιγ. α. ἵπαυс ипс пхс. биῶиπi наk ὦ πογpo занноу†
 аn ne ннῆτογῶт ἵμωoу. аλλα занiῶлон 15
 ἵκοуp ne. ναι де еqхῶ ἵμωoу ἵxε πiάριoc
 γεωργιος ἅqхoнт ἵxε πογpo. афepкeлeγин
 ἵceаῶq ἐπepмeтapиoн ἵceзoки ἵmoу ῶate
 neqмaбт xῶῶ ἐβολ зixен пикази. мененca
 ναι де аqepoγῶλkq ἐβολ ἵxε ̅ῶ ἵῶῶп 20
- ιγ. β. ἵмaтoи ἵceзioγi ἐpoу ἅен ἅанmoут ἵмaci
 ῶate нисapз ἵτε пeqcoмa cῶлп ἐпecнт. oγoз
 аqepoγзoрп ἵпeqcoмa ἵzmoу. oγoз аq-
 epoγiни ἵzанcoк ἵqῶи ἐepoγῖ† ἵпeqco-
 ма ἵḃнтoу ῶate пeqcнoу cῶк ḃapoу ἵφpн†
 ἵoγmoу. ἵθoу де наqḃmoni ἵтoтq ἅен пi- 25
- ιδ. α. вазанoc. oγoз афepкeлeγин де on ἐepoγiни
 наq ἵoγῶoγi ἵвeниπi ἐoγoн занxол oγῶтен

1) Arab. لقمطرش

ἐροϋ ἀϋ† ιϋ† ἐνιϋοπ ἵτε ρατϋ ἐβοϋν ἐροϋ
 ἐναρε πεϋϋνοϋ ϋωκ πε ἴφρη† ἵνοϋμοϋ.
 οϋοϋ ναϋἀμονι ἵτοτϋ ϋε ἴφρη† ἵθοϋ ἀν
 πε ἐτοϋερβασανιζιν ἴμοϋ. οϋοϋ μενεuca ναί
 ἀϋθοϋϋαμιδ ἵνοϋϋνοϋἱ ἐϋδοϋ ἀϋθοϋἱνι ἵζ 5

12. β. ἵιϋ† εϋμοϋκ ἐμαϋω οϋοϋ ἵβρηι ἵβητοϋ ναϋ-
 ϋωλπ ἵca ἵιϋαρζ ἵτε πιϋμηι. ἀϋοϋαρϋαζνι
 ἀϋενϋ ἐπεϋϋτ ἐβολζι †ϋνοϋἱ ἀϋἱτϋ ἐβρηι
 ἐοϋχαλκιον ἵμωοϋ ἀϋαζ† ἡροϋ. οϋοϋ
 ἵικεπωλατωρ ναϋζιοϋἱ ἐϋεν τεϋἀφε ἡεν 10
 ἡανιϋ† εϋϋηρ ϋατ οϋἡομἡεμ ἵτϋωοϋζι ἵϋωϋ

13. α. οϋοϋ πεϋανκεϋαλοϋ ἀϋϋω ἐβολἡεν ϋωϋ
 εϋοβϋ ἴφρη† ἵνοϋἐρω† οϋοϋ πεϋϋϋμα τηρϋ
 ἀϋἡωϋ ἵϋνοϋ ἴφρη† ἵοϋτατζ. τοτε ἀϋερ-
 κεϋεϋιν ἵϋε ποϋρο ἀϋἱνι ἵοϋϋαϋι ἵτε οϋ- 15
 ϋϋλλοϋ εϋεϋκερκερ ἵμιοϋ ἵϋε ἡ ἵρωμι οϋοϋ
 ἀϋταλοϋ ἐϋεν τεϋνεϋι ἀϋθοϋϋϋονζϋ ἐβοϋν
 ἐροϋ ἵτοϋϋαϋ ϋατ εϋϋοἡνι ϋε ἀϋναεροϋ ναϋ.

14. β. ἡεν πιϋϋωρζ δε ἐτεμμαϋ ἀϋοϋωνζ ἵϋε πῶϋ
 ἐπιἀριος γεωργιος πεϋαϋ ναϋ ϋε ἡρο ἵμοκ 20
 οϋοϋ ἵτεκϋεμνομ† παμενριτ γεωργιος ἀνοκ
 πετ†ϋομ νακ ϋατ ἐκϋαι ἡα ναίζιϋι τηροϋ
 ἐταϋἐνοϋ ἐϋωκ †ωρκ ἵμοι ἵμιν ἵμοι νεμ
 νααγγελοϋ ἐθοϋαβ ϋε ἡεν πϋινμιϋι ἵνιζιδμι

15. α. ἵπεοϋον τωνϋ ἐνααϋ εἱωαννηϋ πιρεϋ†ωμϋ 25
 μενεucωϋ ἵθοκ πε ἵνεοϋον τωνϋ εϋδνι ἵμοκ
 ιϋ ζηππε λιτἡιϋ νακ ἐϋρεκερῶϋ ἐπι ὀ ἵοϋρο
 φἡετεκναϋοϋ εϋἐϋωπι ἵμωοϋ. ἵθοκ δε ϋνα-
 μοϋ ἵἡ ἵϋοπ ἵτατοϋνοϋκ ἡεν πιϋοπ δε ἵμαζδ
 ἀνοκ ἵμιν ἵμοι εἱεἱ ἐϋεν ἵἡἡπι ἵταωλι 30

- ἰϛ. β. ἡ τα παραθῆκη ἐταίχαλος ἔροκ ἕεν πεκπαν-
 ωπι ἑθοῦαβ. χεμνομ† ἡ περερζο† χε ἄνοκ
 †χη νημακ. οὔοζ ἐταφερασπαζεσθε ἡμοϋ αq-
 ωε ναq ἐπωωι ἐνιφνογὶ ἕεν οὔνιω† ἡώοϋ nem
 νεqαγγελος ἑθοῦαβ. ἐτατόογὶ δε ὥωπι αqογ- 5
 αζσαζνι ἡχε ποῦρο αὔενq ἔχεν πιβημα. ἡθοϋ
- ἰζ. α. δε ναφερψαλιν εqχω ἡμοc χε φ† μαζθнк ἐτα-
 βοῦθιᾶ μαζθнк επxinωοπ† ἔροκ. ἐταqφοζ δε
 ἐπιβημα αqωω ἐβολ εqχω ἡμοc χε πιβημα αἱ
 ζαροκ on ἡφοοϋ ἡθωκ nem πεκᾶπολλων ἡώνι 10
 ἄνοκ nem παῦc ἡηc πxс. οὔοζ αὔᾶμονι ἡμοϋ
 αὔβολκq ἐβολῆεν δ ἡμοϋсер ναγζιογὶ ἔροq
- ἰζ. β. πε ἕεν ζανμοϋ† ἡμαci ἕεν πεqcoi nem τεq-
 νεχι παλιν on αqεροϋταcθοϋ ἐπιωτεκο. αqсбай
 δε ἡχε ποῦρο ααδιᾶнос ἡοὔἐπιστολῃ εqχω ἡμοc 15
 ἡπαирη† χε †сбай ἡ†οικοϋμενι τηrc χερετε
 χε ἄχω niben nem μαгос niben ἐτε οὔονωχοm
 ἡμωοϋ ἐ†οὔω ἐβολ ἡνιμαγιά ἡτε πιxρϋctи-
- ἡη. α. ἄнос μαρεqὶ ἕαροι †на† ναq ἡοὔμῃω ἡχρημα
 nem ὥωω niben ἐτεqнаερεтин ἡμωοϋ οὔοζ 20
 qнаωωπι εqoi ἡμαζб ἕεν таμετοϋρο. ἐτα-
 qοϋωp† δε ἡнаиcбай ἐβολῆεν †οικοϋμενη τηrc
 зһппе ic οὔρωm αqοὔονζq ἐβολ ἐπεqpan πε
 ἡθαναciοс αqὶ ζα ποῦρο εqχω ἡμοc χε ποῦρο
- ἡη. β. ωнб ωа ἐнез ἡнезли ἡζωв ератχοm ἡπαῖθο 25
 ἐβολ. αqраωи ἡχε ποῦρο πεχαq ναq χε αω
 пе πιmῃini ἐτεκнааиq ἡπαῖθο χε зина ἡтаѐми
 χε οὔονωχοm ἡмоk е†οὔω ἐβολ ἡнмаγιά
 ἡτε нхристιᾶнос. αqεροὔω ἡχε ἡθαναciοс
 πεχαq χε μαροὔini ἡοὔμαci. ἐταὔενq αq- 30

- σαχι ἐβρηι ἐπερμαωχ αqφωῃ αqερῆ. οyοz
 ιθ. α. πεχαq ναq xε μαρογῖνι νηι ἵογμαωι οyοz
 αyεnc ναq. εταγριογῖ δε ἵτφαωι ἵτε πιμασι
 ἐοyca ἵτε †μαωι οyοz †κεφαωι ἐπικεca αyῖ
 ἐβολ εωηω νῆμ νογῆρνοy ζωcte ἵτοyωτεμ 5
 οyτωι cωk ἐοyτωι. αqογαzcazνι ἵxε ποy-
 po αqερογῖνι ἵπατριος γεωργιος zixen πιβημα
 ιθ. β. πεχαq ναq xε γεωργιος εῶβηtk αιμοy† ἐπαι-
 ρωμι ἐῶyν ἐταμετοyρο ιε ἵτεκ†οyῶ ἵνεq-
 μαριᾶ ἐβολ ιε ἵτεq†οyῶ ἵνοyк ἐβολ ιε ἵτεκ- 10
 ῃοῶβεq ιε ἵτεqῃοῶбек. πατριος γεωργιος δε
 ἐταqнаγ ἐπιμαγoc πεχαq ναq xε ιωc ἵμοk
 παcon πετεκοyω εᾶiq ἀριtq ἵxωλεμ xε
 κ. α. †наγ rap ἐрок εᾶπiзmot таzῶk ζωk. βen
 †οyноу δε εᾶqῃι ναq ἵοyᾶφот ἵxε ἀθανაციос 15
 αqῖωι ἵπεqzo ἐβολ αqмоу† οyβε zанpан ἵτε
 zандемων ἐxен πᾶφωt αqтнiq ναq ἐῶρεq-
 coq. ἐтаqcoq δε ἵπεzли ἵпетzωoy таzωq
 еπτηpq. αqεροyῶ ἵxε ἀθανაციос πεχαq ναq
 xε παῶc κε мнiνι ἵμαγatq πε †натнiq наk. 20
 κ. β. ἐωωπ ἵτεωτεμ петzωoy ωωπi ἵмоk †наz†
 , ζω ἐφнῆтаyерстаγpωνiν ἵмоq. αqῃι δε ἵκε-
 ᾶφωt αqῖωι ἵπεqzo ἐβολ ἵῃηtq αqмоу†
 ἐzанpан ἵдемων ἐзpнi ἐxωq εyзωoy ἐzote
 нiзoγᾶ†. αq†наq ἵπᾶφωt εῶρεqcoq. οyοz 25
 ἐтаqcoq on ἵxε πατριος ἵπεzли ἵпетzωoy
 κλ. α. таzωq. ἐтаqнаγ ἵxε ἀθανაციос xε ἵπεzли
 ἵпетzωoy ωωпi ἵмоq. πεχαq xε φнῆῶοyав
 γεωργιος пiстаγpoc ἐрок ἵτε пωпi ἵφ† iнc
 пxс φнῆтаqῖ ἐπiкocмoc ἐноzем ἵнпpеqepнoви 30

- ναι βα ταψγχη ογοϑ μοι ἵτεϑφραγιοϑ ἵτε πḗϑ
 ννι. δαδἰανοϑ δε ἕταϑναγ ἕφνἕταϑωπι αϑ-
 κλ. β. χωντ ἕμαω αϑογαςϑαϑνι ἵνεωλι ἵπιμαϑοϑ
 ϑαβολ ἵτβακι ἵνεḡοḡβεϑ ἵτϑηϑι ογοϑ αϑχωκ
 ἵτεϑμαρτυρία ἕβολ αϑερπεμπωα ἵπιωνḡ 5
 ἵνεϑε. τοτε αϑερκελεγιν ἵχε πογρο ἕρογ-
 ϑιογἰ ἵπἰλγιοϑ γεωργιοϑ ἕπιωτεκο ωατεϑ-
 ϑοḡνι χε ογ πε ἕτε ϑηλἰϑ ναϑ. ἕτατοογἰ δε
 κβ. α. ωπι αϑογαςϑαϑνι ἕρογḡαμιḡ ἵογτροχοϑ
 εϑοι ἵννιωτ ἕμαω ἕρογḡογζ ἵογμḡω ἵηϑτ 10
 ἕροϑ νεμ ϑανκαω εγḡογζ. ογοϑ αϑḡαμιḡ
 ἵπιτροχοϑ κατα πἰρη† ἕταϑογαςϑαϑνι ἵμοϑ
 ϑαπωι δε ἵμοϑ εϑοι ἵρο ἵϑηϑι ϑαḡρη δε
 ἵμοϑ εϑοι ἵϑηϑι ἵρο β εγχηρ. αϑογαςϑαϑνι
 ἵχε πογρο ἕρογἰνι ναϑ ἵπἰλγιοϑ γεωργιοϑ 15
 ἕβολḡεν πἰωτεκο ἕϑιτϑ ἕπωι ἕχεν πἰμαν-
 κβ. β. κανων. ἕταϑφωνϑ δε ἵχε πἰλγιοϑ γεωργιοϑ
 ογοϑ αϑναγ ἕροϑ ἵπεμοτ ἵπἰαϑτηριον.
 ϑαπωι ἵμοϑ εϑοι ἵρο ἵϑηϑι ἕρε ϑαḡρη
 ἵμοϑ εϑοι ἵϑηϑι ἵρο β. πεχαϑ ἵḡρη ἵḡητϑ 20
 χε ἰληḡοϑ †ναωνοϑεμ αν ἵπἰαι ἕβολḡεν
 πἰμανκανον φἰ. παλιν ον μεν[εν]ϑωϑ
 πεχαϑ ἵḡρη ἵḡητϑ χε ογοι νἰκ ὦ γεωργιοϑ.
 κγ. α. ἕḡβεογ ακχα πἰμεγἰ ἕλλḡη ἕϑρη ἕχεν πεκ-
 ϑητ. ἰρι φμεγἰ ἵπἰικανροϑ ἕταϑταϑοκ. ἰρι 25
 φμεγἰ χε πεκοḡ ϑωϑ αγἰωϑ ḡεν ḡμη† ἵϑονι
 β ἵχε νἰογἰαἰ. μενεϑϑωϑ αϑϑἰ ἵνεϑβαλ
 ἕπωι ἕτφε εϑχω ἵμοϑ χε πḡϑ φ† πἰατωἰτ†
 παρḡων ἵτε νἰἕνεϑ φḡ ἕτε φωϑ πε πἰḡρο ογοϑ
 κγ. β. εϑ† ἵμοϑ ἵϑμοτ ἵνἰμαρτυροϑ χε ἵḡοκ πε 30

- ποῦωοῦ ΝΕΜ ποῦχλομ φηέτε ιςχεν ζη ἵπατε
 κθαμιδὸ ἵζλι ἵπατε κθαμιδὸ ἵτφε ΝΕΜ πκαζι
 εκμοτεν ἵμοκ ἔχεν νιμωοῦ ΝΕΜ †νοῦ εκ-
 μοτεν ἵμοκ ἔχεν πρενος τηρῶ ἵνιρωμι ἵθοοκ
 ετσωοῦν ἵνεκ μανεμτον φηέταρῶλκ ἵτφε 5
 ἵφρη† ἵογκαμαρα οῦοζ νιδηπι βεν πεκοῦαζ-
 ΚΔ. Α. σαζνι ἵπιναῦ ἐωαγοπτ ἵοῦμοῦ ἵζωοῦ. ἵθοοκ
 πῶς ετζωοῦ ἔχεν νιθμηι ΝΕΜ πιδχι φηέταρῶι
 ἵνιτωοῦ βεν οῦῶι οῦοζ νιβελλοτ βεν οῦ-
 μαῶι φηέτινι ἵνιθνοῦ ἐβολβεν ζανὰζωρ οῦοζ 10
 νιαργελοσ ἐταγερπαρabenin ακηιτοῦ ἐβρηι
 ἐφνοῦ[Ν] ἵτε νιταρταρος ἐερκολαζιν ἵμωοῦ
 ἐβολζιτεν ζαναρακων εγζωοῦ. οῦοζ ἵθωοῦ
 σεσονζ βεν βανснаγζ ἵατβωλ ἐβολ ΝΕΜ
 ΚΔ. Β. ζανμοχλοῦς ἵατῶοῦων ἵμωοῦ ἵμονῶσχομ 15
 ἵτε ζλι ῶιβ† ἐβοῦν ἐζρεν νεκοῦαζσαζνι. πῶς
 φ† ἵθοοκ ακοῦωρπ ἵπεκμονογενηс ἵῶηρι
 ἐπικосμος ἐπβαie ἵτε νιсноῦ αqбi capz βεν
 μαριὰ †παρθενос οῦοζ αqερρωми ἵμονῶσχομ
 ἵκα† ἵρωми ἐβοτбет ἵτεqχινερρωми. ἵθοοq πῶς 20
 ἵηс πῶс πιmici ἐβολ ἵβηтк βεν οῦмеθми.
 ΚΕ. Α. φηέταρῶῶι ζιχεν πζο ἵφιом ἵφρη† ιςχек
 eqмоῶι ζιχεν φηέτῶοῦῶοῦ φηέταρῶανῶ ἵε
 ἵῶο ἵρωми ἐβολβεν ē ἵῶиκ ῶατοῦси φηέταqер
 ἐπιτιman ἵνιθноῦ βεν φιом енхαι νиβен себ-
 non ἵχωοῦ нак †ноῦ ἵμοῦ παῶс βεν ταιοῦноῦ
 ἐτεκнноῦ ἵηс ἀριβοηθiн ἐтаметxωв xε ἵноκ
 οῦρεqерновι. μαροῦὰciai ἐβολ ζарои ἵхе наи-
 ΚΕ. Β. каγζ xε πιῶοῦ φωк пе οῦοζ eqμεз ἵῶοῦ
 ἵхе πεкран ῶа ἐнез ἵμнн. eqxωк де ἵпи- 30

ἀμην ἀγριτq ἐβοῦν ἐπιτροχος ἀγβοκ ἐχωq
 ἐμαῶω σατοτq ἀ περσωμα ἐρ ἰ ἡμερος. ἡτογ-
 νοῦ ἀρραι ἡτερσμη ἐπωω ἡξε δαδιανος
 ἐρξω ἡμος xε ἀριῆμι νιογρωοῦ ογορ xεμνομ†
 xε ἡμον νογ† ἐβηλ ἐπὶ ἀπολλων nem περμης 5

Κς. α. nem πιζεγς nem †ἀθεννας nem πικαμὰνδρος
 nem πιφестος nem πιῆρακλης nem ποσιων
 νηῆταγερ πεθανεγ ἡπιῖ ἡσα ἡτε φιομ
 νη ἔτε νιογρωοῦ δι xом ἐβολ ριτοτοῦ ἀρῶν
 ἡξε †νοῦ φ† ἡγεωργιος φηῆτογμογ† ἐροq 10
 xε ἡς φηῆταγῶω φη ἔτα νιογδαὶ ἡοῶβεγ
 εῶβεοῦ ἡπεq ἡτερναρμεγ ἐβολῆεν ναχιx.

Κς. β. ἀερκελεγιν ἡξε πιδρακων ἡτε φνοῦν εῶρογ-
 вервер ἡνεγκας савол н†πολις ἐβρη εῶγ-
 λακκος ἐρῶογῶοῦ ἐρξω ἡμος ἡβρη ἡβηтq 15
 xε μῆπως ἡτε νιxρηcτιανος ximi ἡνεγκας
 ἡτογkwт ἡογμартһιον ἐροq ἡτογтоγνος
 περсноq ἐβρη ἐxων. ne φναγ ἡογωm δε πε
 ἀγῶε ναq ἡξε πογρο εῶγωm nem πικε 20

Κζ. α. ἡογρο nemαq. εγογωm δε ἀγῶωπι ἡξε ογνιω† 20
 ἡμονmen. ἡογρο† βεν ογρο† ἀ тфе δλωκ
 ἡβηπι ογορ αcῶωπι ἡξε ογνιω† ἡρο† ρωc
 те ἡτε νιτωοῦ φωxi βεν ογῆzαпина ἡτε πκαρι
 kim ἡτε φιομ ωοортер ἡγωimi ογορ ἡτε
 neρxол qoxi ἐπωωι ἡῖῆ ἡμαρι. ἀερсаλπизин 25
 ἡξε μῆxαηλ βεν питап ρηппе ic πῶс ἡς ἀqἰ

Κζ. β. ρixен neρρарма ἡxероγвим ἀqῶρι ἐратq ρixен
 nенсфотог ἡпилакκος neραq ἡμῆxαηλ παρ-
 xηαггелос xε μαῶе nak ἐпесчт ἐпилакκος
 ῶωογ† ἡnenκας ἡπααλογ γεωργιος. ἐπιδε 30

- αἰσοῦνι ἵχε παῖχωρι ἅεν περζητ ἵχε γεωρ-
 ριος ιϰχε νεφωνῆ χε †νανοzem αν ἵπαισοπ
 ἔβολῆεν παῖμᾰνκᾰνον αἰχαρ αἰραοῦῶ ἵῆητq
 κῆ. α. χε ἵτεqᾰαζ† ἅεν περζητ τηρq οὔοz ἵτεq-
 ἔμι χε ἄνοκ πε φ† φῆ ἔτε οὔονωχομμοq 5
 ἔνοzem ἵμαγᾰτq. ἄ μῆχανῆ ωε ναq ἔπεσῆτ
 ἔπιλακκοc αἰσεβτε πῖcωμα ἔθοῦγᾰβ ἵτε
 πᾶριος γεωργιος. ἄ πῶc ἄμονι ἵτεqῆιx εἰ-
 xω ἵμοc χε γεωργιος παμενριτ ζῆππε ιϰ †ῆιx
 εῡαcθαμιῶ ἵλᾰαμ πῖωορπ ἵρωμι ἵθοc οἷ 10
 †νοῦ ἔθοῦγᾰzem cῶντ ἵμοκ ἄ πῶc νῖqῖ ἔθοῦγᾰ
 κῆ. β. ἅεν περζο αἰμαζq ἵῆωνῆ ἵκε cοπ. αἰῆραc-
 παζεcῆε ἵμοq ἵχε πῶc αἰωε ναq ἔπῶωι ἔνι-
 φῆοῦῖ nem νεqαγγελοc ἔθοῦγᾰβ. αἰτῶνq ἅεν
 οὔιωc ἵχε πᾶριος γεωργιος ἔβολῆεν νῖῆθ- 15
 μωοῦτ. οὔοz ναqμωῖ πε ἅεν πῖπαλατι(sic) ἵτε
 †βακῖ εἰqῶτ ἵcᾰ νῖοῦρωοῦ(sic). μενεῖcᾰ
 νᾰι δε αἰqῖμι ἵνῖοῦρωοῦ ἅεν πῖπλατιᾰ(sic)
 κῆ. α. εὔzemci cᾰῆοῦν εὔ†ζᾰπ οὔοz αἰqῶσι ἔθοῦν
 ἔxωοῦ πεxᾰq νωοῦ χε τετεῖcωοῦν ἵμοι αν 20
 ῶ νῖοῦρωοῦ. αἰqᾰι ἵνεqβαλ ἔπῶωι ἵχε ποῦρο
 ζᾰζᾰῖᾰνοc ἅεν οὔῶπῖ εἰqᾰω ἵμοc ἵπᾶριος χε
 ἵθοκ νῖμ ἵπαῖρη†. πεχε πῖμαρτυροc ἵτε
 πᾰc ναq χε ἄνοκ πε γεωργιος φῆῆτατεῖῆωτεβ
 (sic) ἵμοq ἵcᾰq εῶβε τετεῖνμετρεῖ†ῶω ἔπα- 25
 κῆ. β. νοῦ† φᾰῖεῆναtake ῆῆνοῦ ἵπατε οὔεcki ῶωπῖ.
 ποῦρο δε ζᾰζᾰῖᾰνοc εἰqῆῆῆν εἰqcomc ἔθοῦν
 ἅεν πζο ἵπᾶριος πεxᾰq ναq χε ἵθοκ αν
 πε ἄλλα τεqῆῆῖβῖ τε κε οὔᾰι δε πεxᾰq χε
 ἄρῆοῦ αἰῶνι ἵμοq. ἔταqῆμι δε ἵχε ἄνατολιος 30

ΠΙΣΤΡΑΤΙΛΑΤΗΣ ΠΕΧΑΡ ΧΕ ΉΕΝ ΟΥΜΕΘΜΗ ΦΑΙ
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ΝΗ ΕΘ ΜΩΟΥΤ ΑΡΝΑΖ† ΔΕ ΉΞΕ ΑΝΑΔΟΛΙΟΣ (sic)

Λ. Α. ΝΕΜ ΝΑΤΕΡΤΑΖΙΣ ΤΗΡC. ΑCΩΩΠΙ ΔΕ ΉΞΕ ΤΗΠΙ
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ἸΞΕ ΠΟΥΡΟ ΔΑΔΙΑΝΟC ΕΘΟΥΖΙΤΟΥ ΤΗΡΟΥ CΑ-
ΒΟΛ ἸΤΒΑΚΙ ΉΕΝ ΟΥΜΑ ἸΨΑΡΕ ΑΥΑΙΤΟΥ ἸΔ
ἸΜΕΡΟC ΑΥΘΟΤΘΕΤ ἸΜΩΟΥ. ΠΑΙΡΗ† ΑΥΧΩΚ ἸΤΟΥ-
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Λ. Β. ΝΩΟΥ ΉΕΝ ΟΥΩΟΥ ΕΠΙΠΑΡΑΔΙCΟC ΕΥΘΙ ΖΜΟΤ
ΕΖΡΗ ἸΞΕΝ ΝΙΡΕΦΕΡΝΟΒΙ. ΑΦΟΥΑΖCΑΖΝΙ ἸΞΕ ΠΟΥ-
ΡΟ ΕΘΟΥἸΝΙ ἸΠΙΑΡΙΟC ΓΕΩΡΓΙΟC ἸΞΕΝ ΠΙΒΗΜΑ
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ΜΟΚΙ ἸΠCΜΟΤ ἸΟΥΧΟΝΙ ἸΒΕΝΙΠΙ ἸCΕΖΙΤQ ΕΒΡΗ

ΛΑ. Α. ΕΡΩQ ΟΥΟZ ΑΦΕΡΟΥΘΟΥZ ἸΖ ἸΙQΤ ΕΤΕQΔΦΕ
ΕΒΟΥΝ ΕΠΙΔΛΟΧ ΑΦΕΡΟΥἸΝΙ ἸΟΥΝΙΩ† ἸΩΝΙ ΕQ- 20
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ΠΩΝΙ ΟΥΟZ ἸΤΟΥΒΩΛ ΕΒΟΛ ἸΝΙΤΑΖΟ ΕΡΑΤΟΥ
ἸΤΕ ΝΕQΚΑC. ΕΤΑQΔΜΟΝΙ ΔΕ ἸΤΟΤQ ΉΕΝ ΤΑΙ-
ΒΑΖΑΝΟC ΉΕΝ ΟΥΜΕΤΧΩΡΙ ΟΥΟZ ΑΦΟΥΑΖCΑΖΝΙ 25

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ΜΕΝΕΝCΑ ΝΑΙ ΔΕ ΑΦΟΥΑΖCΑΖΝΙ ΕΖΙΤQ ΕΒΟΥΝ
ΕΟΥΜΑCΙ ἸΖΟΜΤ ΝΕΜ ΕΤΩΤC ἸΖΑΝΙQΤ ΕΥΩΗΟΥ 30

λδ. α. πῶς τῆς ναῖ. ἐταῶωρπ δε ῶωπι αφογαςαζνι
 ἵχε πογρο εῆρογῖνι ἵπιλῆριος γεωργιος ἐχεν
 πιβημα. ἐταγηνῆ δε πεχε οὔαι ναῖ ἐβολῆεν
 πι ὅ νογρο ἐπεγραν πε μαγ[μ]εντιος χε γεωρ-
 γιος ἱερῆτιν νογμῆνι ἵτοτκ. ἐῶωπ ακωα- 5
 ναιῖ ἵπαμῶο ῶε πεννῆνβ πιρῆ νεν πιῶ ἵνογ†
 νεν ῶμαγ ἵνινογ† ἱαρθμῖς χε ἵθῶς εῶ-

λδ. β. νογем ἵπικοςμος τῆρῆ χε ἱναναζ† ῶω
 ἐνεκνογ† ἵταῶεμῶι ἵμῶογ ἵκαλῶς. πεχε
 πῶριος γεωργιος ναῖ χε ἵχε πεκῆτῆμα νῆι. 10
 πεχε μακμεντιος πογρο ναῖ χε ῶηππε ις ὅ
 ἵθῶρονος σεχῆ ἐβρῆι φογαι φογαι ἵνιθῶρονος
 οὔος ῶανφатси ἵβῆτογ ἵμῆνι νιβεν ῶανογῶν

λε. α. μῆν ἵτε ῶανῶωην ἵρεγ†ογτας νεν ῶανογῶν
 ἵατογτας. ἐῶωπ οὔν ἵτογῶγῶνς ἐβολ ἵτογῶ- 15
 επνογῖνι ἵχε νιφатси ἵτε πιῶωην ἵτε πιογαι
 πιογαι ἵβῆτογ φῖρι ἐβολῶιτεν νεκτωβς οὔος
 ἵτε νιφαιси(sic) ἵρεγ†ογτας φορι ἐβολ οὔος
 ἵτε νιατογτας ἵχῶβι φορι ἐβολ ῆεν φαι
 ἱναζ† ἐπεκνογ†. ἵ πῶριος γεωργιος ῶιτῆ 20
 ῶιχεν πεγῶο αῖτῶβς ἵφ† νογῖνῶ† ἵναγ εῖ-

λε. β. ρῖλῶом. ἐταῖχῶκ δε ἐβολ ἵ†πρῶσεγῆχῆ αῖχῶ
 ἵπιλῆμῆν αῖῶωπι δε οὔνῶ† ἵῶο† νεν οὔ-
 сѣртер ῆεν πεῖχῖντωνῆ οὔπῆλ ραρ ἵτε
 πῶς αῖῖ ἐχεν νιθῶρονος αὔτογῶ ἐβολ αὔῶеп- 25
 νογῖνι ἵχε νιφатси αὔφῖρι ἐβολ οὔος νῆῆτοι
 ἵρεγ†ογτας αὔ† οὔτας νῆ ῆτοι ἵατογτας

λε. α. αὔῶι χῶβι ἐβολ. τοτε πεχε μαγμεντιος πογρο
 ναῖ χε οὔνῶ† ἵνογ† πε πιερακῆς χε νεν
 νικεῶε εῖῶογῶογ αῖογῶνς ἵτεῖχῶм ἐβολ 30

- ἵηητοῦ ἱπαίρη†. ἀγεροῶ ἵχε πᾶριος γεωρ-
 ριος εἰχω ἵμος χε φ† φηῆταϑαμιδ ἵτφε
 nem πκαζι φηῆταϑερε νηῆτωπ αν ωπι ακ-
 τενηωνῆ ἐπιῆρακλῆς πιζωλον ἵκογρ ἱβελλε
 λζ. β. φηῆτεκνατακο nemαῖ ἵχωλεμ. ἀγεροῶ ἵχε 5
 πογρο ααδιανος πεχαῖ ἱπιᾶριος γεωργιος
 πισοτπ ἵτε νιγαλιεος †σωογν χε †νατα-
 κοκ ἵαω ἵρη†. τοτε ἀγογαςαζνι εῑρογῑνι
 ἵογνιω† ἵβαωογρ ἀγβιςι ἵμοῖ ἕεν τεγμῑη†
 ἀραιῖ ἵβ ογοζ παίρη† ἀγ† ἱπιπῑᾶ. ἀεῑρογῑνι 10
 ἵογνιω† ἵλεβῑς ἵσεζιογῑ ἵ†τοι β† ἵτε πω-
 μα ἱπιᾶριος ἐβρηι ἐμαγ nem ογτατς nem
 λζ. α. ογλαμχαπτ nem ογωτ ἵτεβῑη nem ογῑβρεζι
 αγσαζ† ζαροῖ ἐμαωω ζωστε ἵτε νεγβε-
 ρερ nem νεγωαζ διςι ἐπιζογδ. ζωστε ἵτε 15
 νηῆτσαζ† φωτ ἐπαίσα nem φαι ζιτεν πιζογδ
 ἵτε πιωαζ ζωστε ἵτεγδῑςι ἱῑῑ ἵμαζι αγῑνι
 ἵνῑνεβχι ἵτε νιλεβῑς ἱπογρο εἰχω ἵμος χε
 λζ. β. ἀγοῶ ἀγμογῑκ ἵχε πιβερω ἐτεμμαγ ἀγογ-
 αζσαζνι ἵχε πογρο εῑρογολς ἵσεθομς ἕεν 20
 πικαζι nem πικελεβῑς nem πιμελος ἵτε πᾶ-
 ριος ἐτε ἵηητς χε ζῑνα ἵνε νιχρηστιᾶνος χῑμι
 ἵογμελος ἵταῖ ἵτογτογνος ογμαρτηριον
 ναῖ. ἐταγκῑη δε ἐθομς ἱπιῑμῑη ἵχε νιζγπε-
 ρετῑς αγεραναχωριν νωογ ἀγωωπι ἵχε 25
 ογνιω† ἵωθοορτερ ἕεν πᾶηρ ἵ πκαζι kim
 λῑ. α. ωα νεγςεν† ζῑππε ις πῑς ἱῑς πῑς ἀγῑ
 ἐπεснт ἐβολῑεν τφε nem νεγαργγελος ἐθογав
 ἀγδῑ ἐρατῖ ἕχεν πιμα ἐτερε πιλεβῑς θομς
 ἵηητῖ. ογοζ πεχαῖ ἵζαλαθῑηλ πιαγγελος χε 30

- ἀνιογὶ ἱπαιλεβης ἐπῳι εταρίνι δε ἱπαι-
λεβης ἐπῳι αῤφονε ἐβολ εἰχεν πκαρι. αῤε-
λῆ. β. ρογῶ ἵχε πῶε ἵτε νιχομ ἐρρη ἔχωε χε
γεωργιος πασωπ τωνκ ἐρρη ἀνοκ πε φη
ἐταρτογνος λαζαρος ἐβολθεν νη ἐθωωγτ 5
παιρη† ον †νογ ἀνοκ τογαςαζνι νακ
χε τωνκ ογοε ἀμογ ἐπῳι ἐβολθεν πλεβης
ὀρι ἐρατκ εἰχεν νεκδαλαγχ ἀνοκ πε πῶε
πεκνογ†. αῤτωνε βεν †ογνογ ἐτεμμαγ
ἵχε πιχωρι ἀληθος βεν ογνιω† ἵχομ εсхор 10
λῆ. α. ἱφρη† νογαι ἐτε ἱπερεδι ελι ἱῤκαε ἐπτηρε.
ογον νιβεν ἐταγναγ αῤερωφηρι. πεχε πῶε
ναε χε ὄρο ἱμοκ ογοε χεμχομ γεωργιος
παμενριτ χε ογον ογνιω† ἱραωι ωωπι νακ
βεν νιφνογὶ nem εἰχεν πικαρι nem ἱπεμεθ 15
ἱπαιωτ ἱἀγαθος nem ἱπεμεθ ἱνααγγελος
ἐρρη ἔχεν πεκλῶων ωωπι εκ χεμνομ† χε
ἀνοκ †χη νεμακ. ογοε αῤωε ναε ἐπῳι ἐνι-
λῆ. β. φνογὶ nem νεαγγελος ἐθ ογав. ἵθοε δε αῤ-
τωνε αῤμοωι ογοε αῤογωρп εα πογρο ἵχε 20
πὰριος γεωργιος εῤχω ἱμοс χε εἵппε †сннini
ἱμοι βεν †ποлис ογοε ††свω. βεν †ογνογ
ἐτεμ[маγ] αῤογαςαζνι ἵχε πογρο ἐαμονι
ἱμοε εθρογενε εαροε ἔχεν πιβημα. εῤνηογ
δε ναεωω ἐβολ χε πιβημα πιβημα αῤι εαροε 25
п. α. ἵθοε nem πεκλῶλλον ἀνοε εω nem παῶс
иѣ пѣт πωηρι ἱφ† ετωνε. εἵппε ic ογсεими
еπεсran πε χολλαcтικη αсωω ἐβολ εсхω
ἱμοс ογве πὰριος γεωργιος пимартγρος ἵτε
пѣт χε παῶс γεωργιος ἀ παωηρι нωεб ἱπεε- 30

- ... MACI BEN TKOI AQZEI NXE PIMACI OYOS AQMOY
 APBOHΘHIN ETAMETXΩB †EMI PAΥC XE OYONΩXOM
 M. B. ἡφ† EBOLZITOTK. PEXE ΠΑΓΡΙOC NAC XE OI
 HPAIΩBΩT EBOLBEN NAXIX MAWE NE ETKOI XΩ
 HPAIΩBΩT EXEN ΦMOYT HΠIMACI EPEXΩ HMOC 5
 XE NAI NE NH ETEXΩ HMWOY NXE ΓEΩPΓIOC XE
 BEN ΦPAH NHHC ΠXC TΩHK OZI EPATK. NHOC ΔE
 ACIPH KATA ΦPH† ETAQXOC NAC OYOS AQTΩHq
 NXE PIMACI BEN TOYNOY ETEMMAV AC†ΩOY
 M. A. ἡφ† NXE †CZIMI ECXΩ HMOC XE CMAPWOYT 10
 NXE TOYNOY ETAKI ETAI POLIC HMOC ANHΘOC
 NHOK OYPROΦHTHC OYOS A Φ† XEMΠΩINI HΠEP-
 ΛAOC. ΠAΛIN AQOYΩPH NXE ΔAZIANOC HCA ΠH-
 MAPTYPOC. ETAQI ΔE PEXE ΠOYPO TPAKIALI
 NEMAQ XE ΓEΩPΓIOC NIWE ETWOYΩOY ETAΓΦIPH 15
 EBOL TENEMI AN AKPIBWC XE PEKNOY† PE ETAQ
 M. B. ΘPOYΦIPH EBOL XE NENNOY† NE ALLA ZHΠΠE
 IC OYMHZAY EPXH BATOTEN BEN †PETPA EOY-
 MΩIT PE HPEQXA PE[q]MWOYT HMON ZLI HPΩMI
 EMI EΠEPOMΩIT OYΔE PEQPO EΩOP OYH EBOL- 20
 ZITEN NEKTΩBZ HTOYTOYNOY NXE NIKAC HTE
 NH EΘMWOYT WE ΠANHB ΠIPH NEM ΠHOC NEM
 M. A. †APTEMIC ΘMAV HNINOY† EIEHAE† ZΩ EΠEK-
 NOY† HTAΩOPI HXPHCTIANOC AQEPDYΩ NXE
 ΠHMAKAPIOC ΓEΩPΓIOC EPXΩ HMOC XE CENOTOT 25
 NXE †CMH ETAICOΘMEC BEN ΠIEYAPTEΛION ET-
 XΩ HMOC XE EΩOP OYON TETENNAE† HMAV
 HΠCMOT HOYHAFPH HWEΛTAM HTETEN XOC HPAI-
 TWOY XE OYΩTEB EBOL TAI OYOS HNEZLI EPAT-
 M. B. XOM HTENΘHNOY TΩHK NHOK NEM ΠOYPO ΔAZI- 30

ἄνος nem νικεογρωογ ἡτε χημι μαθενωτεν
 λογων ἡφρο ἡπιῖζαγ ογορ δqi ἡνικας ἡτε
 νιρεσμωογτ ἔταγλοqλεq ἔβολ nem νιωωιω
 ἡτε νηῆταγμογ ἄνιτογ νηι ἡναι. ογορ αγθεν-
 ωογ catotoγ ἡξε πιῖ ἡογρο ἔφμωιτ ἡπιῖ- 5

ΜΓ. Α. ζαγ αγογων ἡπιρο ἡτε πιῖζαγ ἡπογχεμ
 ζλι ἡκας ἡτε νιρεσμωογτ ἡβητq αγώqi
 ἡνιθmic ἔβολῃεν νικας ἔταγχεμογ αγῖνι
 ἡμωογ ἡπιλιγριος γεωργιος. τοτε πλιγριος γε-
 ωργιος αqζιογῖ ἡμοq ζιχεν νεqκελι αqτωβζ 10
 ωα φναγ ἡογογνογ ῃεν πxinθρεqχωκ ἡπιλ-
 μην ἔβολ αqωπι ἡξε ογνιωτ ἡωθορτερ
 nem ζanceteβρηx ἡxρωμ ογορ αγερογωινι

ΜΓ. Β. ἔνικας ἔτεμμαγ ογορ catotoγ αγῖ ἔβολ
 ἡβητογ ἡξε ē ἡρωμι nem θ ἡcζimi nem ῖ 15
 ἡκογχι ἡλλογ. νιογρωογ δε ἔταγναγ ἔφη-
 ἔταqωπι αγερωφηρι λοιπον ἂ νιογρωογ
 μογ† εογαι ῃεν νη ἔταγτωογνογ ἔβολῃεν
 νηῆθμωογτ πεxωογ naq xe nim πε πεκραν.
 αqερογῶ ἡξε φηῆταqτωνq ἔβολῃεν νηῆθ- 20

ΜΔ. Α. μωογτ eqxω ἡμος xe icoyβην πε παραν. πεxe
 πογρο naq xe ic ογνρ ἡρομπι icxen ετακμογ.
 xe ic ζογδ c ἡρομπι. πεxe πογρο naq xe
 ῃεν πιcноγ ἔτεμμαγ ne aqi ἡξε πx̄c ἐπι-
 κοcμoc ωan ἡφη. πεxe φηῆταqτωνq ἔβολῃεν 25
 νηῆθμωογτ naq xe ῖiri ἡφμεγῖ an ογδε
 ἡπιcωτεμ ζολωc xe aqi. πεxe daδiλnoc naq

ΜΔ. Β. xe naκnaζ† ἐnim ἡνογ†. πεxe φηῆταqτωνq
 naq xe ἡπερεp ζλι ἡλanaγκη ἐροι ῶ πογρο
 ῖωπι ογν ἐxoc xe ainaζ† ἐnim ἡνογ† nai- 30

- ναζ† πε ἔογαι εγμογ† ἔρογ χε πιαπολλων
 ογσοχ ἵκογρ ἵβο ἵβελλε ἔταιχω ογν ἵκωι
 ἵτχινωνῆ ετζωογ ἵτε παιβιος αἰωωπι εἰωνῆ
 ἕεν νιμωιτ εττη ἕεν πιαρο ἵχρωμ ψα
 ΜΕ.Α. †ωενηι ἕβρηι ἔρογ αqἵμαγ ἵχε πιqιnt ἵα- 5
 τενκοτ ζαρα ἵθοκ ἵπεκσωτεμ ἕνιγραφι ἵτε
 νιχρηστιἱανος εσφιρι ἕβολ ακ† ἵφμεγἵ νηι
 ἵπιἕροογ εττη ετοι νζο† πιμωιτ ετε ἵμον
 βοἵα ἵμαγ ἅλλα ογτωμτ πε νεμ ογζο†
 ἵμον ζλι ἵναι ἵβητq ογδε ἵπαγῳετ 10
 ἵπζητ ἵπιρεq†ζαπ ἅλλα πζωβ ἵπιογαι
 πιογαι ἔταqαιq χη ἵπεμεο ἵνεqβαλ ἕβολ.
 ΜΕ.Β. τοτε ωαqἕρογῳ ἵχε πιχана ἵτεqχοc χε
 ματαμοι ἕπζωβ ἵπιογαι πιογαι ἵμωτεν
 ζινα ἵτα† ναq ἵπεqβεχε κατα νη ἔταq- 15
 αιτογ cωτεμ ογν ἵταφιρι ἕατοτκ ῳ πογρο
 χε ρωμι νιβεν εἵναωωπι ζιχεν πικαζι ογος
 ἵτεqογωνζ ἕβολ ἵφἵἔταγερcταγρωνιν ἵμοq
 ἕτε πῶc πε καν ἕωωπ ἕογον ογμἵω
 ΜΖ.Α. ἵνοβι οἱ ἕπεqσωμα ογος ἵτεqῳτεβ ἕβολῆεν 20
 παικοcμοc ἕτζωογ ωαqωωπι ἕεν ζανcναγζ
 εἵβε νεqνοβι ἅλλα ἕεν †κγριἱακἵ ce† ἵτον
 ναq χε ογἵι ἕρε πῶc ἵἵc cοmc ἕβρηι ἕνικο-
 λacic ἵπεζοογ ἵ†κγριακἵ ἵνοκ δε ογδε ζεν
 πεζοογ ἵ†κγριακἵ ἵπαγ† ἵτον ναν ἕπτηρq 25
 ἕπι δε ἵπιογωνζ ἵτεqμετῶc ἕβολ εἵωωπ
 ΜΖ.Β. ζιχεν πικαζι πωc γαρ εἵναογωνζ ἕβολ εἵερ-
 ceβἵcἕε ἵζανἵδωλον νεμ ζανἕογωτ ἵπαγkim
 ἕρωογ ἕπτηρq. αqερογῳ ναq ἵχε πογρο πε-
 χαq χε ἵ πεκζητ χω ἕβολζιτεν παωαι ἵπιχ- 30

ρονος ἵτε παιῦ ἵρομπι. αἰσοςμς δε ἵξε φη
ἐταρτωνῃ ἐβολῆεν νηῆσμοωγτ ἐπιμαρτύρος
ἵτε πᾶς πιάριος γεωργιος πεχαῖ νας χε

ΜΖ. Α. παῦς πιμαρτύρος ἵτε πᾶς τεν†ζο ἐροκ μοι
ναν ἱπιωμς ἐθογας ἵτε πᾶς χε ἵνογζιττεν 5
ἐνικολασις ἐτενῆβητοῦ ἵκεσop. ἐταρναγ οὔν
ἵξε πιάριος γεωργιος ἐπογναζ† αἰ† ἵογωεν-
φας ἕεν πικαζι αἰσωσι ἐπωσι ἵξε οὔμωογ
οὔοζ αἰ†ωμς νωογ ἕεν φραν ἱφίωτ νειμ
πωηρι νειμ πιπᾶ ἐθογας πεχαῖ νωογ χε 10

ΜΖ. Β. μαῶε νωτεν ἕεν οὔζιρηνν ἐπιπαρσιος οὔοζ
σατοτοῦ αἰερ ἁθογωνζ ἐβολ. ἱπογναγ ἐρωογ
χε αἰσωπι ἵξε πογρο εἰωνω ἐβολ ἵαγῆνογ-
νογ αἰῆρογῶ νας ἵξε νιογρωογ εῖνεμαῖ
πεχωογ χε παίρωμι οὔρεφερζικ πε χε ἐβολ- 15
ζιτεν νεγμαγιά αἰταζο ἵζαναεμων ἐρατοῦ
ἱπενᾶθο ἐβολ αἰχος χε αἰτογνος ζανρεφ-

ΜΗ. Α. μωογτ ἁνοκ ζω †νογ †να†ωω ἱπαίγεμνος
τηρῃ χε χρηστιᾶνος αἰερκελεγειν χε σωπ
νη ἵογχηρα ἵζηκι θη ἐτε ἱμον ζλι ἵζηκι 20
ἱπερρη† ἕεν πικοςμος οὔοζ αἰκω† ἕεν †πο-
λις αἰξιμι νας ἵ†χηρα ἵζηκι αἰζιογῖ ἱπιῶμη
ἐβογν νημας ζως εἰογωω ἐ†ωω ἵνιχρησ-
τιᾶνος. ἐταγην πιῶμη ἐβογν ἐπη ἵ†χηρα

ΜΗ. Β. πεχαῖ νας χε μοι νη ἵογωικ χε οὔνι †ζωκερ 25
αἰῆρογῶ ἵξε †ςζιμι νας ἵχηρα ἵζηκι χε
ἱμον ωικ ἕεν πανι ἁνοκ παῦς. πεξε πιάριος
γεωργιος νας χε ἁρεναζ† ἐνιμ ἵνογ† χε
ἱμον ζλι ἵωικ ἕεν πενι. πεξε †ςζιμι νας
χε εἰναζ† ἐπιαπολλων νειμ πιῆρακλῆς νινιω† 30

- ἵνου† ἔτε νιογρωογ. πεχε πιάριος γεωργιος
 νας κε ἄληθος οὐραπ ἵμινι ἔτε φ† πε φλι
 π̄θ. α. κε ἵμον εἰλι ἵνωικ βεν πενι. ἐτασσομς ἐβοῦν
 βεν περσο ἵχε †ςζιμι(sic) ασναγ ἐπερσο
 ἵπσμοτ ἵογάρτελος ἔτε π̄ς πεχας ἵβρηι 5
 ἵβητς ἵχε †ςζιμι κε †ναφε νηι ἐβολ
 ἵτακω† ἵσα ωικ ἵτοτογ ἵναβίσεγ νεμ να-
 θεφεγ ζινα ἵταχω ἵαρογ ἵπαιρωμι ἔτε φ†.
 παντος βεν περζινι ἐβοῦν ἐπανι ἵταξιμι
 π̄θ. β. ἵογζμοτ ἵπεμθο ἐβολ ἵναθεφεγ. ασωωπι 10
 οῦν βεν πχιν̄ορεςζωλ ἐβολ ἵχε †ςζιμι ἵχηρα
 ἵζηκι. π̄θμινι δε ναρζεμςι ἵαράτς ἵογβαςις
 ἔτε οὔςτγλλος ἵφε ἐβοῦν βεν πεσχι κατοτγ
 οῦν αqωεπνοῦνι ἵχε π̄ςτγλλος οὔοζ αqζι καλ
 ἐβολ αqωωπι ἵχε [οὔ]νιω† ἵωωην οὔοζ αqερ- 15
 σαπωι ἵπινι ἵ τ̄ ἵμαζι ἐπωι ζηππε ις
 π̄. α. μ̄χηαλ π̄αρχηαrτελος αqι ωαρογ νεμ οὔ-
 τραπεζα εςμεζ ἐβολβεν ἵααθον νιβεν αqογωμ
 οὔοζ αqχεμνομ† ἵχε πιάριος οὔοζ νारे
 †τραπεζα μεζ ἵνωικ νεμ ἵααθον νιβεν ἐτασι 20
 ἐβοῦν ἵχε †ςζιμι ἵχηρα ἵζηκι ἐβοῦν ἐπεσχι
 ασναγ ἐζαννιω† ἵωφ̄ηρι οὔτραπεζα εςχη
 ἐβρηι εςμεζ ἵαααθον νιβεν νεμ π̄ςτιλλος(sic)
 π̄. β. ἐταqωεπνοῦνι βεν οὔφε εqωογ̄ωογ πεχας
 βεν πεςζητ κε ἵ φ† ἵνιχηρςτιανος ερφμεγ̄ι 25
 ἵταμετζηκι ἵα †χηρα αqινι ἵπεqμαρτγρος
 ἐβοῦν ἐπανι ἵα †ταλεπωρος ἵψγχη ωα-
 τεqερβοῖθ̄ιν ἐροι οὔοζ κατοτς αςζιτς ἐβρηι
 ἵα νενβαλαγχ ἵπιάριος αςογωωτ ἵμοq.
 π̄α. α. αqερογ̄ω νας ἵχε πιάριος γεωργιος εqχω ἵμος 30

- χε τωοῦνι ὀρι ἐρα† ἐχεν νεβαλαγχ ἄνοκ
 γαρ ἄνοκ αν πε φ† ἡνιχρηστιᾶνος ἀλλα ἄνοκ
 βωκ ἵταq εἰωepῑci ἐρρη ἐχεν πεqραν ἐθοογ-
 αβ. παλιν πεχε †ςριμι naq χε παῦc icχῆ λι-
 ximi ἡογρμoт ἡπεκῑθο mῑc nῑi εῑpιεpτολ- 5
 μαν ἵταxω ἡογcaxi ἡπεκῑθο ἐβολ. πεχε
 πιάριος nac χε caxi. πεχε †ςριμι naq χε παῦc
 nā. b. οῡon ἵτηι ἡμαγ ἡογᾶλοῡ εqχη βεν ῑ ἡpοm-
 πι οῡoз φαι οὔβеллe πε ἡκοῡp ἡέβο ἡβαλε
 †ωπι ἡταmoq ἡnaθεωey ἐωop οῡn ἡτεκ- 10
 ῑpeqnaγ ἡβολ ἡτεqсωтем οῡoз ἡτεqсaxi
 †naз† зω ἐπεκnoῡ†. aqῑpoῡῶ ἡχε πῑmῑi
 εqxω ἡmoc χε ἡnioῡi ἡπiᾶλοῡ nῑi ἡnai. tote
 acini ἡπiᾶλοῡ naq ἐβολβεν †maз †† ἡογ-
 nē. a. aῡmi ἡτε pechi οῡoз acωtoq βεν kenq ἡπiῑ- 15
 mῑi. πιάριος δε γεωργιος naqmῑn ἐβολ εqτωβз
 ἐрρη ἐxωq nape xωq xovc ἐпечтt πε οῡoз
 ἐpe πiᾶлоῡ βεν kenq aῡniqi ἐboῡn ἐзpaq
 ayzei ἐβολβεν neqβαλ ἡχε zankеkс catotq
 aῡnaγ ἡβολ. πεχε †ςριμι naq χε παῦc ††го 20
 ἐpок εῑpeqсaxi οῡoз ἡτεqсωтем βεν neq-
 n̄. b. maωx ἡτεqτωnq ἡτεqmoωi ἐχεν neqβαλαγx.
 πεχε πiᾶριος γεωp[ριος] nac χε †ςριμι φαι
 pωωi ἡmoq †noῡ χε eepxpia ἡmoq εῑpeq-
 ωemωi ἡmoi ἡογзωβ aῡanmoῡ† ἐpoq ἐteq- 25
 cωтем ἐπαῑpωoῡ οῡoз ἡτεqmoωi ἡτεq ep
 diaκonin nῑi ἡpicaxi. οῡoз ἡпecωxemxom
 n̄. a. ἡχε †ςριμι ἡῑpoῡῶ naq ἡογcaxi nacnaγ γαρ
 ἐπεqго ἡφpῑ† ἡпго ἡογaγγелoc ἡτε φ†.
 tote πiᾶnomoc ἡacевнс ἡογpo daaiaῑoc nem 30

νικεζῶ ἵογρο εἰνεμαρ εἰταγὶ ἐβολῆεν πιά-
 ριστον ἀγῶπι εἰσνηνὶ ἵμῶογ ἕεν νιπλάτιᾶ
 ἵτε †βακι. ἐταρcomc δε ἵχε πιαρακων ἵτε
 φνογν ἵογρο δαδῖανος ἀρναγ ἐπιῶων φη
 ἐταρρωτ ἐβολζιτοτq ἵπιχε ἵομηι ναρῶνι 5

π̄. β. ἐναρχος ἵταq χε παῖσινναγ ἵβερι οὔκенте
 πε παῖῶων ἀρταμοq εἰχω ἵμος χε φαι πε
 πῖμωιτ ἐναρζωογὶ ἐβογν ἐροq ἵχε πιάριος
 πῖνῶ† ἵτε νιγᾶλιλεος γεωργιος. ἵοοq δε
 πογρο ἀρογᾶρζαζνι εἰρογενq ἵςεταρζοq ἐρατq 10
 ἵπερῖμο ἵδεμοσιᾶ ἀφρογνεγριζν ἵμοq
 ἕεν οὔμεταθναῖ ῶατε νεqсарз λοqλεq ἐβολ

π̄. α. οὔοz ἵτε νεqсφῖρωογ λωῶ ζιτεν παῶαι
 ἵπῖχωm ἵτογζιογὶ ἵογbasic ἵχωm ζιχεν
 τεqᾶφε. μενεncωc ἀφρογᾶῶq οἷν ἵςεζῶκι 15
 ἵμοq οὔοz ἵςεμεz ἵζανφγᾶλῃ ἵβενῖπῖ εἰ-
 μεz ἵχωm ἵςεζιτογ ἕα νεqсφῖρωογὶ ῶα
 τεq† ἵπῖπ̄α οὔοz ἀφερκελεγν ἵχε πογρο
 εἰρογῶῖ ἵπερcωma ἵςεβεpῶp ἐβολ ζιχεν

π̄. β. οὔτωογ εἰῶoci ναρῶ οὔν ἵμος πε ἵχε 20
 πιαρακων ἕεν περζнт χε cεnaῖ ἵχε νιζαλα†
 ἵτε τφε ἵςεογωm ἵνεqсарз. ἐταγῶλι οὔν
 ἵπῖcωma ἵτε μακαριος ἐβολ ζιχεν παῖτωογ
 φῆετογμογ† ἐροq χε ciῖc ἀγβεpῶpῑ ἐβολ
 ἵπῖma ἐτεmмаγ οὔοz ἀγταcῶογ ἵχε νι- 25
 ζγπεpεthc. ἐταγoyei δε ἵβολ ἵπῖτωογ ἵογ-

π̄. α. κογχι ἵχε νιζγπεpεthc ἵτε πῖδῖαβολος ναγ
 ᾶ ἵσταδιον ἀγῶπι ἵχε οὔἕαpαbαι ἕεν τφε
 nem ζανcεtepῃx ζωc τε ἵτε πῖτωογ τηpῑ
 ἐτεmмаγ cῶepтер ζῆπῖe ic πῶc ἀqῖ εἰταλῃ- 30

ΟΥΤ ΕΧΕΝ ΟΥΘΗΠΙ ΟΥΟΣ ΠΕΧΑQ Ἰπιάριος γεωρ-
 ριος ΧΕ ΠΑCΩΤΠ ΕΘ ΝΑΝΕQ ΤΩΝΚ ΕΒΟΛΒΕΝ ΠΙΕΝ-
 ΚΟΤ ΟΥΟΣ CΑΤΟΤQ ΑQΤΩΝQ ἵΧΕ ΠΙΜΑΡΤΥΡΟC

π̄ε. β. ἵτε π̄χ̄ αqδοχι cαφA[2ΟΥ] ἵCΑ ΝΙΖΥΠΕΡΕΤΗC
 ΕQΩΩ ΕΒΟΛ ΟΥΒΗΟΥ ΕQΧΩ ἸΜΟC ΧΕ Δ2Ι ΝΗΙ 5
 ἸΟΥΚΟΥΧΙ ΨΑ †ἵ ΝΕΜΩΤΕΝ. ΕΤΑΥCΟΜC ΔΕ
 ΖΙΦΑΖΟΥ ἸΜΩΟΥ ἵΧΕ ΝΙΖΥΠΕΡΕΤΗC ΑΥΝΑΥ-
 ΕΠΙΘΜΗ ΓΕΩΡΓΙΟC ΕQΔΟΧΙ ΖΙΦΑΖΟΥ ἸΜΩΟΥ
 ΑΥΤΩΟΥ ἸΦ† ΑΥΖΙΤΟΥ ΕΒΡΗΙ ΒΑΡΑΤΟΥ ἸΝΕQ-
 ΒΑΛΑΥΧ ΑΥΤ2Ο ΕΡΟQ ΕΥΧΩ ἸΜΟC ΧΕ ΜΟΙ ΝΑΝ 10
 ΖΩΝ Ἰ†CΦΡΑΖΙC (sic) ἵτε π̄χ̄. ΠΙΝΑΙΑΤQ ΟΥΝ

π̄. α. ἸΘΜΗ ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC ΑQ†ΩΜC ΝΩΟΥ ΒΕΝ
 ΦΡΑΝ ἸΦΡΑΝ (sic) ἸΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠΝΑ
 ΕΘ ΟΥΑΒ ΟΥΟΣ ΑΥἱ ΑΥΔ2Ι ΕΡΑΤΟΥ ἸΠΕΜΘΟ
 ἸΠΟΥΡΟ ἸΑΝΟΜΟC ΑΥΩΩ ΕΒΟΛ ΤΗΡΟΥ ΧΕ ἸΝΟΝ 15
 ΖΑΝΧΡΗCΤΙΑΝΟC ἸΠΑΡΡΗCΙΑ. ΤΟΤΕ ΝΙΟΥΡΩΟΥ
 ΑΥΤΩΜΤ ΒΕΝ ΟΥΝΙΩ† ἸΦΟΒΟC ΕΘΒΕ ΠΑΙ ΖΩΒ
 ΑQΕΡΚΕΛΕΥΙΝ ΕἴΝΙ ἸΝΙΖΥΠΕΡΕΤΗC ἸCΕΤΑΖΩΟΥ

π̄. β. ΕΡΑΤΟΥ ΝΑΖΡΑQ. ΦΡΑΝ ἸΟΥΑΙ ἸΜΩΟΥ ΠΕ ΚΛΑΥ-
 ΔΑΝΗ ΑQΕΡΟΥἱΩΙ ἸΜΟQ ΟΥΟΣ ἸCΕ† ΝΑQ ἸΖΑΝ- 20
 ΔΙΜΩΡΙΑ ΠΙΚΕΟΥΑΙ ΔΕ ΕΥΜΟΥ† ΕΡΟQ ΧΕ ΛΑCΙΡΙ
 ΝΕΜ ΛΑCΙΡΙΑΝΗ ΖΙΝΑ ἸΤΟΥΤΗΙΤΟΥ ΕΤΟΤC
 ἸΤCΗQΙ. ΚΛΗΚΩΝ ΑΥΤΗΙQ ΕΤΟΤQ ἸΠΙΘΗΡΙΟΝ.
 ΜΕΝΕΝCΑ ΝΑΙ ΟΥΝ ΑQΕΡΚΕΛΕΥΙΝ ἵΧΕ ΝΙΟΥΡΩΟΥ
 ΕΘΡΟΥἱΝΙ ἸΠΙΛΓΙΟC ΓΕΩΡΓΙΟC ΑQΕΡΟΥΩ ἵΧΕ 25
 ΠΟΥΡΟ ΔΑΔΙΑΝΟC ΠΕΧΑQ ΝΑQ ΧΕ ΓΕΩΡΓΙΟC ΨΕ

π̄. α. ΠΑΥC ΠΙΡΗ ΝΕΜ ΠΙΟΥC ΝΕΜ ΝΙΝΟΥ† ΝΕΜ ΤΟΥ-
 ΜΑΥ †ΑΡΤΗΜΙC ΧΕ ††ΑCΟ ΕΡΟΚ ἸΦΡΗ† ἸΟΥ-
 ΩΗΡΙ ἸΜΕΝΡΙΤ ἸΤΗΙ ΟΥΟΣ ΖΩΒ ΝΙΒΕΝ ΕΤΕΚ-
 ΝΑΕΡΕΤΙΝ ἸΜΩΟΥ ἸΤΟΤ †ΝΑΤΗΙΤΟΥ ΝΑΚ ἸΖΜΟΤ 30

- MONON CΩTEM ἡCΩI ζωC ιωτ ογοC μαμα†
 ZINA ἡTEKἱ ἡTEKOγωω† ἡNINOγ† ἡMAγATQ.
 Aφepoγῶ ἡXE πᾶριος γεωργιος πεχαq ναq
 πζ. B. XE †OI ἡωφῆPI ἡNEKCAXI ET XΩ ἡMOC XE †NOY
 NAIXH ἡTOTEN ωA φOOY EΘBEOY ἡΠEKXE NAI 5
 NHI ZHΠΠE IC Z ἡPOMPI ἡEZOOY AYCINI EKEP-
 BACANIZIN ἡMOI AKῶTEB ἡMOI π P ἡCOΠ OYOC
 AIMOY AQTOWNOC T ἡ PI P ἡCOΠ ἡXE ΠAῶC ἡHC
 ΠXC KEΠEP ἡΠICΩTEM ἡNAI CA[XI]¹⁾ ἡTOTK
 EBHΛ E†NOY KCWOYN AN ὦ ΠOYPO XE ΠAI ΓENOC 10
 πη. A. ἡTE NIXPHCTIΔNOC ZANΦILONIKOC NE OYOC
 CE† EBOWN EZPEN NH ET† EBOWN EZPAγ. AλλA
 †NOY †EPOT NH ἡTE TEKMETNIω† †NAEP-
 ωOγωOγωι ἡΠEKNIω† ἡNOY† πᾶΠOλλων φῆ
 ETEKMEI ἡMOq. ETAQCΩTEM OYN ἡNAI ἡXE 15
 ΠOYPO ΔAΔIANOC AφPAωI EMAω AqAMONI
 ἡTAFE ἡΠᾶριος γεωργιος XE AqNA†φI EPOC.
 Aq† TOTq ἡMOq ἡXE ΠIOMHI EφXΩ ἡMOC XE
 πη. B. ἡφOP ὦ ΠOYPO OYKAZC AN TE ἡTE NIGALI-
 ΛEOC EωOP AγωTEMOγωω† ἡNINOγ† ἡωOP 20
 AλλA OYAZCAZ †NOY EPOYΓIOYἱ ἡMOI EΠI-
 TEKO ωA ΠEφPAC†. Aφepoγῶ ἡXE ΠOYPO ΠEXAq
 NAq XE ἡNECωOΠI NH ICXEN †NOY ἡTATHIK E
 ZLI ἡAIMOPiA AλλA hici NIBEN ETAITHITOY
 πθ. A. NAK XAY NH EBOλ ζωC AIAITOY NAK BEN OY- 25
 METATEMI ἡφPH† ἡOYIOT ωOPT EPOK. ἡMOY
 XE †NOY ἡTADITK CABOWN EΠIΠALLATION ET

¹⁾ Ms. ἡNAICANAI ἡTOTK. The Arabic version has منك هذا الكلام.

- ca ἡοῦν πιμωιτ ετερε †οῦρω ἀλεζανδρα
 χη ἱμοq βεν πεσκοιτων εσμοτεν ἱμος. ἐτα-
 ρῶλι δε ἱμοq ἐἡοῦν ἵχε ποῦρο αqραιοῖ
 ἱμοq ἐἡοῦν nem †οῦρω ἀλεζανδρα αqμαω-
 πῶ. B. θαμ ἱπιρο ἐρωου ἱπῶ αqωφ ναq ἵχε ποῦρο 5
 ἵερουζι γαρ πε. τοτε πιάριος γεωργιος αqκωλx
 ἵνεqκελι ογοz αqερzηтс ἵτωβz ἱφ† εqχω
 ἱμος xε φ† πανοῦ† ἱμον πετῶνι ἱμοκ
 βεν νινοῦ† ἵθοκ πε φ† εт ἱρι ἵνιωφηρι.
 εῶβεου zανεθnoc αγωω ἐβολ ογοz zανλαoc 10
 αγερμελεταν ἵzανcaxi εγωουιτ αγωου†
- z. a. εῦμα ἵχε νιοῦρωου τηροῦ ἵτε πκαзи nem
 ἵου κε αρχων εγcоп αγcaxi ἵca πῶc nem
 πεqχpс. acἐροῦῶ ἵχε ἀλεζανδρα †οῦρω
 εсxω ἱμος ἱπιάριος xε παῶc γεωργιος †cω- 15
 тем ἐрок ἵκαλωc ογοz †ερεπιθῶμγн (sic)
 ἐнекcaxi nim δε ne нн ет ωω ἐβολ ie nim
 ne нн ἐταγερμελεταν ie nim πε пxс mat-
- z. B. cавoi ἐροq ἵтаcоγωнq. αqεροῦῶ ἵχε
 πιάριος γεωργιος εqχω ἱμος xε icхе ἀρε- 20
 тереpeтin ἐēmi ἐпxс nem neqсaxi cωтем
 ῶ ἀλεζανδρα. zote ἐтапῶc θαμιο ἵтфе nem
 пкази ογοz αqῶι ἵογῶми ἐβολβεν пкази αq-
 θαμιῶ ἱπιρωми εqῶνι ἱμοq ката πεqῶни
 nem теqzγкωн πωc αqῶρι ἵογκαзи ἵсарz 25
 παλιν αqθαμιῶ ἵzанmo† ἐβολ ἱμοq αqθαμιῶ
- zā. a. ἵογωар nem ннēоnаγ ἵтаq nem пcωxп ἵни-
 меloc βен πιρωми αqθαμιῶ ἵниβαλ. ἵzан-
 веλλеγ nem оγлас nem оγωбωви αqθαμιῶ
 ἵzанxix nem ннτηроу еттактноу† ἐπιρωми 30

- μη οὐκαὶ ἀν πε ἐτχῃ ἐβρῃ ἀ φ† πχϯ ἀφερ-
 φοριν ἵτεφсарз ἐβολῆεν †παρθένος ἐθ οὐαβ
 μαριὰ οὐορ ἀφερρωμι ἵθοορ πε φ† φῃ ἐταφ-
 ζα. β. τογνογστ ἐβολῆεν νηῆθμωογτ εἰωοπ ἵναι
 ἱσι ἐβρῃ ἐχεν πεφραν ἐθ οὐαβ νემ πεφιωτ 5
 ἵαγαθός νემ πιπῆα ἐθ οὐαβ εῖβε ἁδαν ὦ
 ἁλεζαναρα †ογρω ἀ φ† θαμιὸ ἵτφε ἀρσωντ
 ἵπιρῃ νემ πιος ἵρεφερογωινι νემ νισιογ
 νემ πωσπ. ἀεῖρογὼ ναρ ἵχε †ογρω χε
 ματαμοι ἐπιασι. πεχε πάλγιος γεωργιος νας 10
 ζβ. α. χε οὐμετψαμψε ἱδωλον εἰωοπ ἕεν πικοςμος
 ἵφοογ εὔωεμψι ἵνιτεμσιν οὐορ φ† ἀν
 εὔογωπτ ἵζανμογнк ἵσιχ ἵρωμι ἵιδωλον
 ἵατψγχῃ εὔτωωψ ἵφ† πιρεφθαμιὸ ἵτε
 πιεπτηρρ. πεχε †ογρω ναρ χε οὐκ οὐν νι- 15
 νογ† ζανδεμων νε. πεχε πάλγιος γεωργιος
 νας χε ἁζα ζανδεμων νε. πεχε †ογρω ναρ
 χε ιε ἐταπικοςμος ψωπι ἵαψ ἵρη†. ἀφερογὼ
 ἵχε πάλγιος γεωργιος νας χε σωτεμ ἐροι
 ζβ. β. ὦ †ογρω ἁλεζαναρα ρχω ἵμος ἵχε πιπρο- 20
 φητης δαγία χε φηῆτρεμσι ριχεν νιχερογβιμ
 οὐονζк ἐβολ ματογνος τεκχομ ἁμογ ἐφ-
 ναρμεν. οὐορ παλιν ον πεχαρ χε εῖεἰ ἐπεснт
 ἵφρη† ἵογμογ ἵζωογ ἐχεν οὐсωрт ἐτε †най-
 аτс ἵπαρθένος μαριὰ τε. παλιν αββακογм 25
 πιπροφητης εῖωψ ἐβολ εῖχω ἵμος χε πῶс
 ζγ. α. αἰсωтем ἐπεκῆρωογ οὐορ ἁιερζο† αἵ†νιατ
 ἵнекзвнoγῖ οὐορ αἵτωмт. ἐτα πιπροφητης
 χω ἵφαι ἕεν οὐμεθμῃι ἀρῆμι γαρ χε ρηноγ
 ἐπεснт ἐпикосмос ἵχε πχϯ ἵηс οὐορ ἀφερζο† 30

- αῳ†νιατq κε φ† πε αῳερρωμι εῳβε φηῆτε
 φων ἵογxαι ἵτεqναqμεν ἵτοτq ἵπιαιβολοc
 πιxαxι ἵτε †μεῳμηι νιβεν φηῆταῳερqαλ
 ζΓ. β. ἵπαι ὀ ἵογρο ἵἀνομοc ετqωογ. αcερογῶ
 ἵxε †ογρω πεxαc κε ἅεν ογμεῳμηι καλωc 5
 ακαxι ακῳτ ἵπαqητ εῳβε πxῳ κε φ† πε
 ἵπτηrq †νογ κε ††qο ἐροκ τῳβq ἐqρη ἕxωι
 qινα ἵτεcφωτ ἐβολ qαροι ἵxε πλανη νιβεν
 ἵτε νιδεμων nem νιδωλον εγcοπ. αῳερογῶ
 ἵxε πᾶγιος γεωργιος πεxαq ναc κε ἀρεῳαν 10
 ζΔ. α. ναq† ἐφηῆταῳερcταγρωνιν ἵμοq ιηc πxῳ
 ἵμον qλι ἵἀῳνι ἵτε νιδεμων ναῳῳωντ ἐρο
 αν επτηrq. πεxαc ναq κε †ναq† πῳc γεωρ-
 γιος αλλα †ερqο† ἅατqη ἵπογρο κε qqωογ
 ἐμαῳω ογамсарз πε ἵφρη† ἵνιοηριον ἀρεq 15
 δε ἐπαимγcτηριον ἵπεpтаме qλι ῳα †ερφοpин
 ἵπιxлом ἵτε †μετμαρtypoc ἅεν ῳετογρο
 ζΔ. β. ἵπxῳ xατ ἵταῳτον ἵμοι ῳα ῳωpп. ἐτατοογῖ
 δε ῳωπι αῳερκελεγῖν ἵxε πογρο εῳρε πικι-
 pиз (sic) ῳῳ ἐβολ ἅεν †πολιc τηpε εqῳω ἵμοc 20
 κε ῳωογ† τηpογ ἵτετεннаγ ἐπαиниῳ† ἵτε
 нигалиеос eqнаογῳωτ ἵπιαπολλων. αῳερ
 келеγῖν ἵxε πογρο εῳρογῶλι ἵπᾶγιος γεωρ-
 γιος ἅεν ογ†μη ἐπιερφει κε eqнаерῳογῳωγ-
 ζΕ. α. ῳι πεxαq ἵπιαπολλων. αῳερογῶ ἵxε πᾶγιος 25
 γεωργιος πεxαq ἵνιzγπεpетηc ἐταγῖ ἵcωq
 κε маῳе нωтен ἵῳωтен ἅαpατq ἵπογρο ἀнок
 qω nem нιογнв nem нисατηpογc ἵτε πιεpφει
 теннаῳе нан ἐpατq ἵπιαπολων теноγῳωτ
 ἵμοq. пикириз δε наqμην ἐβολ῅εν ογμετqογῶ 30

- ἐλαθωοῦ† ἵξε να†πολις τηροῦ νικοῦχι nem
 22. B. niniw† ἐναγ ἐ†θεωρία. etaccwtem oun ἵξε
 †cziimi ἵχηρα ἵζηκι θηἐτὰπιάριος ταλδο
 ἵπεσῳηρι αῖναγ ἵβολ σατοτς αςχω ἵτεσλφε
 ἐβολ αςφωz ἵνεσzβωc ογοz ας† ἵπεσογοι 5
 ἐπιμωιτ ἐναρε πιάριος χη ἵμοq πεxαc ναq
 xe φηἐττοῦνος νιρεqμωοῦτ ἐτεροῦωini
 ἵνιβελλεγ ἵμισι ἵοῦναγ ἵβολ νηἐτῳοῦωοῦ
 23. A. ἐταγλοqλεq ἐβολ ακθορῳωπι ἵzανῳωην
 ἵμασοῦταz ογοz ἵτοῦῳωπι εῦφορι ἐβολ 10
 ἵκαλωc φηἐταqθερε πιcτῳλλοc ἵτε πανι βεπ-
 νοῦνι αqῳωπι ἵοῦῳωην εqῳoci ογοz αqμοz
 ἵτατραπεza ἵωικ nem ἀγαθον niben φηἐταq-
 οῦωnz ἐβολ ἵzανμηῳ ἵμhini εῦῳπι ἵπι-
 αιβολοc †νοῦ δε χναῳε νακ ἐρατq ἵπια- 15
 24. B. πολλων ἵτεκοῦῳωτ ἵμοq ἵτεκ†ῳπι ἵπρενοc
 τηρq ἵτε νιχηcτιὰνοc. ἐταqcωtem δε ἐναi
 ἵξε πιάριος γεωργιος αqνετq ρωp ἵcωbi
 ἐβοῦν ἐxωc πεxαq ναc xe xω ἵπεῳηρι
 ἐπεcη† †νοῦ ἐβολzι νεxix. σατοτς αςχω 20
 ἵμοq ἐπεcη†. πεxe πιάριος γεωργιος ἵπι-
 κοῦχι ἵἀλοῦ xe †οῦῳω βεν φραν ἵπαῳc
 ἵηc πx̄c ἵτεκi ἵτεκεραιἀκωνin νηi ἵπαιzωb
 25. A. σατοτq πικοῦχι ἵἀλοῦ αqcωtem βεν νεq-
 μαῳx αqì αqῳife βαρατq ἵπιάριος γεωργιος. 25
 πεxe πιάριος γεωργιος ναq xe ἀμοῦ μαῳε
 νακ ἐβοῦν ἐπιερφει ἵτε πiὰπολλων ἀχοc
 ἵπιῳωοῦωτ ἵταq xe γεωργιος πιβωκ ἵτε
 πx̄c cμοῦ† ἐροκ αqῳε ναq βεν οῦiωc
 ἵξε πικοῦχι ἵἀλοῦ ἐβοῦν ἐπιερφει πεxαq 30

- ζζ. β. ναq xε αιxερε ἔροκ ἡθοκ πιβελλε ἡκογρ¹
 ἡατῆμι ἡμογ ἔβολ ἡxωλεμ xε qμογ† ἔροκ
 ἡxε πιβωκ ἡτε πx̄c πὰριος γεωργιος. ἡ
 πιπῆα ἔτρωογ ετxαλhoγ† ἐπὶδωλον αqω
 ἔβολ ἡῃητq εqxω ἡμοc xε πιναζωρεoc ακcek 5
 ογον νιβεν ἔροκ πικογχι ἡλλογ ζωq πετακ-
 ογορп ἡμοq γарοι ἐ†ωω νηι. cατοτq ἡ
 ζη. α. πιθογω† ἡτε πὰπολλων qοxq ἔβολ ζixен
 τεqвacic aqι ωα πὰριος γεωργιος. αqερογῶ
 ἡxε πὰριος γεωργιος πεxαq ναq xε ἡza 10
 ἡθοκ πε φ† ἡτε νιεθnoc. πεxαq ἡxε πιδεμωv
 εтxαλhoγ† ἔροq xε ὡογῆηηт nemηι ἡnoc
 εθнатaмoк ἔρωb νιβен ἡπατεκταμοι. πεxε
 πὰριος γεωργιος ναq xε caxи. αqepзηтc ἡcaxи
 жη. β. ογoз ἐφιpи ἔρωb νιβен ἡπεqῆθο ἔβολ εqxω 15
 ἡμοc xε πᾱc πὰριος ἡτε φ† eκοι ἡατῆμι
 αν xε icxen жη ἡ φ† θαμιδ ἡογπαpαacicoc
 βен ἐтем ἔναqχη ca пca ἡниманωai αqxω
 ἡῃηтq ἡπιpωми φai ἐтаqθαμιδq ἡxε φ†
 εqῶni ἡμοq. αqxoc ἡxε п̄c xε mapoγi ἡxε 20
 нiaггeлoc ἡτογoγωω† ἡμοq cατοτq aqι
 жθ. α. ἡxε михаηλ nem τεqcтpaтиᾶ τηpс ἡаггeлoc
 aγi αγoγωω† ἡμοq ἡnoc δε ἡπιoγωω†
 ἡπιpωми φηῆтаqθαμιoq ἡxε φ† αλλα αι-
 epантiлeгiн ἡπicaxи ἡτε φ† ειxῶ mmoc xε 25
 ὡ πipεq†zaп ἡmηι ἡnoc oγωopп ἔзoтe φai
 пωc ἡтаoγωω† ἡπикoγχι ἔpoι cφepῃhиbи
 ἔpoι ἡxε нixepoγbиm eθмeз ἡβαλ. тoтe αq-
 xῶнт ἔpoι ἡxε φ† aqзит ἔβολβен παῶογ

1) Ms. ἡκογῆ

- ζθ. β. ἐναίχῃ ἵβητq αqβεpβωpт ἐβολῆεν τφε
 ἵφρη† νογᾶβωm ριχεν †πετρα ογορ αἰωωπι
 βεν βανcναγρ †ноу хе †ωop βен παιῖδωлон
 ειcωpем ἵνῖωηpι ἵτε нῖpωmι †zαλαι εἰλῶι
 ωα πιcτεpεῶmα ἵτε τφε ειcωтем ἐνιαγгелoc 5
 εγρωc ἐπῶc αἰωανcωтем ἐταλποφacic νογαι
 хе qнаmoγ ἵτεqι ἐβολῆεν πικocмoc ωαιωеннἱ
 ο. α. ωapoq ἵта† hici naq ωatepχeoyà ἐφ†.
 αqepoyῶ ἵхе πὰριος γεωργιος пexαq naq
 хе ἵпexкω ἵ†meḡmἱ ὦ φhἔтcωнт ἵmeḡnoγx 10
 αλλα ἐγαγзйтк ἐβολῆεν τφε εῶβε текмет-
 бacигнт βен пxинḡpεqcov† нак ἵогḡponoc
 хе нтек зemci ριxωq ἵтек ep ρicoc nem φhἔт-
 бoci пexак βен oyḡzαпἱna αqβεpβωрк ἐβολ-
 ο. β. βен τφε ἐβpἱ ἐpetωhк ἵτε φiom nem тек- 15
 cтpατιᾶ τηpс. naἱ ἐтаqcoḡmoγ ρapoq αqḡωm
 ἵпepχем caxἱ хе ἐxω epτηpq. βен †oγnoγ
 ἶ πὰριος γεωργιος † ἵогωенφат βен пикази
 ἶ пикази oyων ἵpωq oγoρ пexαq ἵπιḡoγωт
 хе mαωe нак хе †ноγ ἐпecнт ἐφnoγн ὦ πιпἱna 20
 ἵακαḡapтoн ωα тек† лoгoc hα нἱψγxἱ
 οα. α. τηpoγ ἐтаκтакωoγ. cαтoтq βен †oγnoγ
 αqωe naq ἐпecнт ἐφnoγ[n] nem пikeḡoγωт
 ἐтepе πιпἱnᾶ ἵακαḡapтoн xαλhoγт ἐpoq.
 ἶ πὰριος γεωργιος † ἵогωенφат βен пикази 25
 αqωωω ἐβολ ἵпepqἱ† ἵкecоп. мененca naἱ
 αq†oγῶ ἵпepḡωк ἐβολ ἵхе πὰριος γεωργιος
 αq† ἵпepoγoi ἐπιḡoγωт ἵτε пepаклhс αqḡωк
 οα β. ἵmoq ἐпикази αqḡemḡomq пexαq ἵпcωxп
 ἵнἱῖδωлон хе mαωe нωтeн ἐφnoγ[n] ὦ нἱ- 30

νογ† ἔντε νιεθνος χε αὐὶ ψαρωτεν βεν
 ογχωντ nem ογμβον. ἔταγναγ δε ἔντε νιογνβ
 nem νισατηγογς ἔντε περφει nem νιζγπερετης
 ετψεμψι ἔννιῶλων ἐπιτακο ἐταρταζε ἔνογ-
 νογ†. ἀγᾶμονι ἔμπιᾶριος ἀγconzq ἔνεqxiχ 5

ὁβ. α. ζιφζογ ἔμμοq ογοz ἀγωλι ἔμμοq ψα πογρο
 ἀγταμοq ἔζωβ νιβεν ἔταγψωπι ἔννινογ†
 πιαπολλων χε ἀγζιογὶ ἔμμοq ἐπεснт ἐφ-
 νογн. αςψωπι δε ἐταρcωτεμ ἔναι ἔντε πογρο
 δαδιᾶνος αqμοz ἔλινι πεχαq ἔμπιᾶριος γεωρ- 10
 ριος χε ὦ φηἔτεμπψα ἔμμογнкq мн ἔμπεκχοc

ὁβ. β. νηι χε †ναερψογψωγψι ἔννινογ† ἐτταινογ†
 ἐφμα ἔτεκογψωτ ἔννινογ† ογοz ἔντεκταλε
 λιβανος νωογ ἔζρηι ἀκζιτοtk ἔζανzβhoγὶ
 ἔμμαγiᾶ ἔμπαιρη† κcωογн an χε ἐρε πεκпᾶλ 15
 χн βен naxix. αqερογὼ ἔντε πιάριος γεωργιος
 πεχαq naq χε μαψе nak ἔνιογ нηι ἔμπιᾶπολλων
 нηι емnai ἔνοk πεθнаογψωτ ἔμμοq ἔμπεκмео

ὁβ. α. ἐβολ. πεχε δαδιᾶνος naq χε ἔμπ[α]ιρη† ἔταγ-
 ταμοι ἐβολζιτεν νιογнβ χε αqzωλ ἐφ[н]ογн 20
 ογοz †ноγ χογωψ ἐθριzωλ ἔμμαγ zω ειωνh.
 αqἔρογὼ ἔντε πιάριος γεωργιος πεχαq ἔμπογρο
 χε icхе πiᾶπολλων πεκниω† ἔννογ† пе ie
 πωc ἔμπεqψchemcom ἔнерво[н]θiн ἔμμοq ἔμмин

ὁβ. β. ἔμμοq ἀλλα αqψωπι ἐπτακο ἔνωρп ἐνεκноγ† 25
 τηρογ nai етiри ἔν ὅ βен τογнпи φai ἔθoк
 ἔτεκεpzeлпиc ἔροq χε qnanaзmeк βен пiе-
 зооγ етzооγ zотan αqψanι ἔντε πῶc πανογ†
 ἐψи† ἔντφε nem пkazi оγ пе етекнаaиq
 ἔθoк nem φηἔτεκεpzeлпиc ἔροq. tote αqψе naq 30

- ἵχε πογρο ἕεν ογνιω† ἵμκαζ ἵζητ εῶβε π
 ὑΔ. Α. ΤΑΚΟ ἵπερνογ† πιάπολλων ἐβογν ψα †ογρο
 ἄλεζαναρα εφχω ἵμος χε αἱβici nem παιγενος
 χε χε(sic) χριστιανος(sic) παιγαλεος(sic) γεωρ-
 ριος. αςἐρογῶ ἵχε †ογρω ἄλεζαναρα πεχαq 5
 ἵπογρο χε ἵπιχος νακ ἵογμνω ἵcop χε
 ζενκ ἐβολζα παιγενος ἵτε νιχριστιανος χε
 πογνογ† ἵθοq πε φ† ἵμμη ἵθοq on πεθ-
 ὑΔ. Β. ΝΑΘΕΒΙΟΚ ἕεν ΤΕΚΜΕΤΩΑCΙΖΗΤ. αςἐρογῶ ἵχε
 πιογρο πεχαq ἵ†ογρωογ ογοi νηi ἄλεζαναρα 10
 ††ερζο† νηi χε αγφοζ ἐρο ζω ἵχε νιμαγiα
 ἵτε νιχρηστιανος. αqάμονι ἵπιqoi ἵτε τεσάφε
 αqωγ† ἵμος ψατ εφενс ἵπεμεθο ἐβολ ἵνι-
 ογρωογ εῶνεμαq ἐτε πι ζῶ ne. ογοζ αςερζηтс
 ὑΕ. Α. ἵΤΑΜΩΟγ ἐζωb νιβεν εταγωπι. τοτε νιογ- 15
 ρωογ αςερκελεγiν εῶρογenc ἐβολ ἵτογaψс
 ἐπιερμεταριον ἵτογζωки ἵμος. ἵθοс δε ἵπεс-
 χω ἵζλι ἵсaxi αλλα ναсωωпи εссomс ἐπωωi
 ἐтфе. ἐтaccomс δε ζен πζо ἵπιάριος γεωρ-
 ριος πεχac ναq χε τωbζ ἐχωi χε †θοci ἕен 20
 ναιβасанос. αςἐρογῶ ἵχε πiάριος γεωργιος
 ὑΕ. Β. πεχαq ναс χε ἀριζγπομονiν ἵκεκογχι ὦ
 †ογρω ζiνα ἵτεбi ἵπιχлом ἵτοтq ἵпoῦ iηс
 пxῶ. ἵθοс δε πεчac ναq χε пāoῦ γεωργιος
 айнаèроγ χε ἵпiбi ἵпиωmс εῶογав. πεхе 25
 πiάριος γεωργιος ναс χε moωi τεрабi ἵпиωmс
 ἐβολζитен πιφων ἐβολ ἵτε cноq εῶογав.
 еγῶли ἵμος ογн ἐтакос αсωω ἐβολ εсχω
 ὑΖ. Α. ἵΜОC χε пāoῦ iηс пxῶ ζηппе аiχω. ἵφpo
 ἵпаπαλλатион εφογнн ἵпиωтам ἵмоq ἵθοк 30

- ΔΕ ΠΩΤ ἡπερωταμ εροι ἡφρο ἡπαραδισος
 ἡτε πογνοφ. ἔτασογῶ ΔΕ ΕΣΧΩ ἡΝΑΙ ΑΣΧΩΚ
 ἡτεσμαρτυρία ἡξε ἡλεζανδρα τογρω ἡσογ
 ἡε ἡφαρμου† ἡαχπ ƿ ἡπιεζοογ βεν ογμετ-
 ρεννηςος ασβι ἡπιχλوم ἡαττακο. ΜΕΝΕΝΣΑ 5
 ΝΑΙ ΔΕ ἡ ΝΙΟΥΓΡΩΟΥ ΜΟΥ† ΕΠΙΛΑΡΙΟΣ ΓΕΩΡΓΙΟΣ
 ΟΖ. Β. ΠΕΧΩΟΥ ΝΑΦ ΧΕ ΖΗΠΠΕ ΙC †ΚΕΟΥΓΡΩ ΑΚΤΑΚΟΣ
 ἡΤΟΤΕΝ ΛΟΙΠΟΝ ΑΝΣΡΩΓΤ ΕΡΟΦ. ΑΦΕΡΟΥῶ ἡΧΕ
 ΠΟΥΡΟΥ ΜΑΓΜΕΝΤΙΟΣ ΟΥΑΙ ΕΒΟΛ ἡβητογ ΠΕ
 ΠΕΧΑΦ ΧΕ ΜΑΡΕΝ† ἡτεφᾶποφασιc ἡ ΠΙΖΩΒ 10
 ΙΝΑ (sic) ἡΜΩΟΥ ΤΗΡΟΥ. ΑΦΖΕΜCΙ ΔΕ ἡΧΕ ΠΟΥΡΟ
 ΑΦCΒΑΙ ἡτεφ ἡποφασιc ἡπαιρη† εφχω ἡΜΟΣ
 ΟΖ. Α. ΧΕ ΓΕΩΡΓΙΟΣ ΠΙΝΙΩ† ἡτε ΝΙΓΑΛΙΛΕΟΣ ΦΗΕΤΑΦΧΩ
 ἡCΩΦ ἡΝΙΠΡΟΣΤΟΓΜΑ (sic) ἡτε ΝΙΟΥΓΡΩΟΥ ††
 ἡΜΟΦ ΕΤΟΤC ἡΤCΗΦΙ ἡΡΙΕΜΙ ΟΥΝ ΒΑ ΝΙΛΑΟΣ 15
 ΧΕ ΤΕΝΤΟΥΒΗΟΥΤ ἡΝΟΝ ΕΒΟΛΒΑ ΠΕΦCΝΟΦ ΤΗΡΟΥ
 ἡΦΟΟΥ. ΑΥCΒΑΙ ΒΑΡΑΤC ἡτεφ ΕΠΙCΤΟΛΗ ἡΧΕ
 ΠΙΚΕ ΞΘ ἡΟΥΡΟ ΕΘΒΕ ΝΑΙ. ΤΟΤΕ ΠΙΛΑΡΙΟΣ ΓΕΩΡ-
 ΓΙΟΣ ΝΑΦᾶΩΦ ΠΕ ΕΦΡΑΩΦ ΕΠΙΜΑ ΕΤΕΦΝΑΒΙ
 ΟΖ. Β. ἡΠΙΧΛΟΜ ἡΜΟΦ. ΕΤΑΦΙ ΟΥΝ ἡΠΙΜΑ ΕΤΕΜΜΑΥ 20
 ΠΕΧΑΦ ἡΝΙΜΑΤΟΙ ΕΤᾶΜΟΝΙ ἡΜΟΦ ΧΕ ΩΟΥ ἡΖΗΤ
 ΝΕ ΜΗΙ ἡΟΥΚΟΥΧΙ ΝΑCΝΗΟΥ ΧΕ ΙC Ζ ἡΡΟΜΠΙ
 ΑΥCΙΝΙ ΕΥΕΡΒΑCΑΝΙΖΙΝ ἡΜΟΙ ΖΙΤΕΝ ΠΑΙ Ο ἡΟΥΡΟ
 ΖΙΝΑ ΝΤΑΤΩΒΖ ΕΧΩΟΥ. ΤΟΤΕ ΑΦCΟΜC ΕΠΩΦΙ
 ΕΤΦΕ ἡΧΕ ΠΙΛΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ΠΕΧΑΦ ἡπαιρη† 25
 ΧΕ ΠΔΩC ΤΗC ΠΧC ΦΗΕΤΑΦΟΥΩΡΠ ἡΠΙΧΡΩΜ
 ΟΗ. Α. ΕΒΟΛΒΕΝ ΤΦΕ ἡΠΙΛΑΡΙΟΣ ἡΛΙΑC ΨΑΤ ΕΦΟΥΩΜ
 ἡΠΙΠΕΝΤΙΚΟΝΤΑΡΧΟC ƿ ΝΕΜ ΠΟΥ ƿ ἡΜΑΤΟΙ ΜΑ-
 ΡΕΦΙ ΧΕ †ΝΟΥ ἡΧΕ ΠΙΧΡΩΜ ΕΤΕΜΜΑΥ ΕΒΟΛ-
 ΖΙΤΟΤΚ ἡτεφρωκz ἡΠΑΙ Ο ἡΟΥΡΟ ΝΕΜ ΝΗΕΤΚΩ† 30

- ἐρωοῦ ἄντεωτεμ οὔαι ἄνογωτ σωχπ χε φωκ
 πε πιώοῦ ωα ἐνεζ ἄντε νιῆνεζ τηροῦ ἄμην.
 ἐτι εἰτωβζ ἄντε πιάριος γεωργίος κατотτ
 аqì ἐπεснт¹⁾ ἐβολῆεν τφε ἄντε οὔχωμ
 ὁθ. β. οὔοζ οὔοζ (sic) αἰοῦωμ ἄπι ὁ ἄνογρο нем 5
 ποῦμνω ἐρετοῦἄπι ἰρι ἄν ἄνθα. οὔοζ παλιν
 πεχε πιάριος ἄνιματοι ἐθοῦῶοῦ ἄνшт ἄκε-
 κοῦχι ναῖτωβζ он εἰχω ἄμωс χε πᾶοῦ ἡс
 пхс †наγ ἐοῦμνω εἰχη ἄπαιμα εἰοῦωω ἐῶλι
 ἄπασωма οὔοζ πисωма наρωпи ἄπикωсмос 10
 аη ††ζω ἐζок μοι ἄνογзмот ἄπасωма зина
 ὁθ. α. οὔон нивен етзехζωх зитен оуπᾶ ἄκα-
 θартон ἄτερεφμεγὶ ἄпеквωк γεωργίος маρε
 паран ωωпи наῖ εὔπεθῶанеῖ. πῶс πανοῦ†
 оуон нивен еθῶаωпи ῆен оγман†зап εἰοι 15
 ἄзот ἑмаωω ἄτερεφμεγὶ ἄпаран ἄтеqì
 ἐβολῆεν οὔзирһнн оуон нивен еθῶасῶи
 ἄтаμαρτηριᾶ (sic) нем наиῶиῶи ἐтаиωпоу екес-
 ῶе ἄоуран еἰχωм ἄпωνῶ. есῶωпи ἄреωан
 ὁθ. β. τφε ἄμονи ἄнегмоῦἄζωоу зичен пкази оуοζ 20
 ἄтоῦφιри ἐφран ἄφ† ἄгеωργίος еи†зо ἐрок
 маρε теквоῦῶиᾶ таζωоу ἄχωлем. φ† ἄмнн
 φнῆ†ωеп ἄнаиῶиῶи ἐзрнн ἑхен перран ἐθoγав
 ἐерфмеγὶ ἄоуон нивен еθῶаῑр пинаи нем оу-
 зһки ῆен паран ἄтекхω нωоу ἐвол ἄноῦнови 25
 ἐтагаитоу. наи зε еἰχω ἄмωоу ῆен φρωкз
 π. α. ἄнτε перзшт ἄнτε πιάριος зһппе ic πῶс ἡс
 пхс аἰοῦωнз ἐроq еἰχω ἄмωс χε ἄмоу χε

¹⁾ Ms. еπεсеснт

†νοῦ ἐπῶμι ἐτφε ἡτεκ ἡτον ἡμοκ βεν
 πιμανῶπι ἐταϊσεβτωτq νακ ἡzρη βεν ὁμε-
 τοῦρο ἡπαιωτ ἐτβεν νιφνοῦι. ὦ πασωπ
 γεωργιος zωβ νιβεν ἐτακερῆτιν ἡμωοῦ †να-
 χοκοῦ νακ ἐβολ τηροῦ νεν zανκεμῆω εῖοι 5

π. β. ἡνιω† ἐναι. πεχε πιάριος γεωργιος ἡνικεστον-
 νARIOS xε ἡμωινι †νοῦ xωκ ἐβολ ἡ†κελεγ-
 cis ὁηῆταγzenzen ὁηνοῦ ἐρος οὔος αqcoῦτεν
 πεqμοῦτ ἐβολ αῡῶλι ἡτεqᾶφε ἐθοῡαβ αqι
 ἐβολ ἡχε οὔμωοῦ νεν οὔέρω†. ἂ πxτc ἡῆc 10
 οἱ ἡτεqμακαρια ἡψγχη αqεpacπαζεcθε ἡμος

πᾶ. α. αqῶιc νημαq ἐπῶμι ἐνιφνοῦι αqтic ἡzωpon
 ἡπεqιωτ ἡάραῶc νεν πῖπᾶ ἐθοῡαβ. βεν
 †οῦνοῦ ἂ πκαzι kim ῶα νεqcen† αῡῶπι
 ἡχε zανzαpαβαι νεν zancεteβpeч ἡοῡzο† 15
 βεν οὔzο† zωc τε ἡτεῶtem οὔρωμι ἡοῡωт
 cini ἐβολβεν πιμα ἐτεῖμαῡ εῶβε †νιω†
 ηzο†. οὔον νιβεν ἐταγερμαρτυρος ἐβολzιτεν

πᾶ. β. πιάριος γεωργιος ceῖpi ἡῆ ἡωo νεν xqῶ νεν
 ἡλεzαηαpα †οῡpω. αqxωκ ἡτεqμαρτιρια(sic) 20
 ἐβολ ἡχε πιάριος γεωργιος ἡcoῡ Kῑ ἡπιᾶβοт
 φapμοῡοι ἡοὔεzooῡ ἡκιpιακη ἡαxπ ῶ ἡπιε-
 zooῡ. ἡнок πε cῡнкpαтic πιβωк ἡτε πιάριος
 γεωργιος eixh νεν παῶc ῶα πxωк ἐβολ ἡτε
 τεqᾶῶλγcic κατa нᾶποφacic ἡτεπᾶceβhс ἡοὔ- 25
 pωοῡ παipη† αicῶai ἡτεqμαpтнpᾶ(sic) ἐθοῡ-
 αβ ἡπιτοῡzо εῡωοῡ οὔδε ἡπιῶλι ἐβολ ἡῆηтоῡ

πῶ. α. eqῆ†тотq νени ἡχε παῶc ἡῆc πxτc φai ἐτεπᾶ-
 ωοῡ φωq πε νεν πεqιωт ἡάραῶc νεν πῖпᾶ
 ἐθοῡαβ ῶα ἐнеz ἡτε нᾶenez τηροῡ ἡμнн. 30

ΠΡ. Α. ΝΑΙ ΝΕ ΝΙΧΟΜ ΝΕΜ ΝΙΩΦΗΡΙ ΕΤΑ Φ† ΑΙΤΟΥ
 ΕΒΟΛΖΙΤΟΤΩ ΜΠΙΛΓΡΙΟΣ ΓΕΩΡΓΙΟΣ ΜΕΝΕΝΣΑ ΤΕΓ-
 ΜΑΡΤΙΡΙΛ ΝΕΜ ΠΧΙΝΙ ΝΤΕ ΠΕΡΩΜΑ ΕΤΙΟΣΠΟΛΙΣ
 ΤΕΓΒΑΚΙ ΝΕΜ ΠΙΧΙΝΚΩΤ ΝΤΕ ΠΕΡΤΟΠΟΣ ΝΕΜ
 †ΧΙΝΧΩ ΝΤΕ ΠΕΡΩΜΑ ΝΒΗΤΩ ΑΥΧΟΚΩ ΕΒΟΛ 5
 ΑΥΕΡΑΓΙΛΙΝ ΜΠΕΡΤΟΠΟΣ ΝΣΟΥΖ ΜΠΙΛΒΟΤ ΛΘΩΡ
 ΠΙΛΓΡΙΟΣ ΘΕΩΔΟΡΟΣ ΠΙΕΠΙΣΚΟΠΟΣ ΝΤΕ ΙΛΗΜ ΝΘΟΩ

ΠΡ. Β. ΠΕ ΕΤΑΡΤΑΟΥΔ ΝΝΙΧΟΜ ΝΕΜ ΝΙΩΦΗΡΙ ΕΤΑ
 Φ† ΑΙΤΟΥ ΝΕΜ ΠΙΛΓΡΙΟΣ ΓΕΩΡΓΙΟΣ ΝΕΜ ΝΙΖΜΟΤ
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 ΦΜΕΥΙ ΕΘ ΟΥΑΒ ΕΤΕ ΣΟΥΖ ΝΛΘΩΡ ΠΕ ΕΥΕΡΩΑΙ
 ΒΕΝ ΠΤΟΠΟΣ ΜΠΙΛΓΡΙΟΣ ΓΕΩΡΓΙΟΣ ΕΥΩΟΥ ΜΠΕ-
 ΝΟΥ ΙΗC ΠΧC.

†ΝΑΟΥΩΝ ΝΡΩΙ ΒΕΝ ΖΑΝΠΑΡΑΒΟΛΗ ΝΤΑCΑΧΙ 15
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 ΑΝΕΜΙ ΕΡΩΟΥ ΝΗΕΤΑΝΕΝΙΟ† CΑΧΙ ΜΜΩΟΥ ΒΑ-
 ΤΟΤΕΝ. ΚΑΤΑ ΦΡΗ† ΕΤΑ ΠΙΠΝΑ ΕΘ ΟΥΑΒ CΑΧΙ
 ΕΒΟΛΒΕΝ ΡΩΩ ΝΔΑΥΙΑ ΠΙΟΥΡΟ ΝΔΙΚΕΟΣ. ΠΑΙΡΗ†
 ΛΝΟΚ ΖΩ †ΝΑΟΥΩΝΖ ΝΩΤΕΝ ΕΒΟΛ ΝΝΙΤΑΙΟ ΝΕΜ 20
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ΠΔ. Β. ΡΙΟΣ ΠΙΔΙΝΑΤΟΣ ΜΜΑΡΤΥΡΟΣ ΝΤΕ ΠΧC ΝΕΜ
 ΝΗΕΤΑΥΩΩΠΙ ΜΜΟΩ ΒΕΝ CΩΡ †ΒΑΚΙ ΕΤΑΡΧΩΚ
 ΝΒΗΤC ΖΙΤΕΝ ΔΑΔΙΑΝΟΣ ΠΙΑΝΟΜΟΣ ΝΤΕ ΝΙΠΕΡCΙC
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 ΑΡΚΟΤΣ ΝΚΑΛΩΣ ΑΓΤΑΧΡΟΣ ΑΡΑΙΣ ΝΒΑ[Κ]ΙΩ ΝΤΕ
 ΠΕ. Α. †ΜΕΤΟΥΡΟ. ΑΣΩΩΠΙ ΔΕ ΕΤΑΓΩΛΙ ΝΤΑΦΕ ΝΠΙΛ-
 ΓΙΟΣ ΓΕΩΡΓΙΟΣ ΑΡΩΩΠΙ ΕΓΧΗ† ΕΒΟΛ ΙΣΧΕ ΝΑΧΠΘ 5
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 ΝΜΟΓ ΕΓΡΙΜΙ ΕΡΟΓ ΕΓΔΡΕΖ ΕΡΟΓ. ΖΗΠΠΕ Λ Φ†
 ΤΗΙΣ ΕΒΡΗΙ ΕΠΖΗΤ ΝΠΕΡΚΕΩΦΗΡ Β ΝΒΩΚ ΑΥΙ
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 ΣΥΝΚΡΑΤΟΣ ΕΓΖΕΜΣΙ ΕΓΡΙΜΙ. ΝΘΩΟΥ ΖΩΟΥ
 ΑΥΖΕΜΣΙ ΑΥΡΙΜΙ ΝΕΜΑΓ. ΜΕΝΕΝΣΑ ΝΑΙ ΑΥΤΩΟΥ- 15
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 ΠΣ. Α. ΧΟΧΣ ΕΒΟΛ ΕΠΤΗΡΓ ΑΓΩΛΙ Ν†ΣΥΝΔΟΝΙΟΝ ΝΤΕ
 ΟΥΑΙ ΕΣΧΟΛΖ ΝΜΟΓ ΑΥΚΟΥΛΟΙΣ ΕΠΕΡΩΩΜΑ
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 ΩΩΡΠ ΩΩΠΙ ΝΑΥΖΕΜΣΙ ΣΑΒΟΛ ΝΠΙΡΟ. ΑΣΩΩΠΙ
 ΔΕ ΝΠΕΡΡΑΣ† ΑΥΤΩΟΥΝΟΥ ΑΥΩΕΝΩΟΥ ΕΒΡΗΙ
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 ΣΩΜΑ ΝΦΡΗ† ΕΓΩΝΒ ΟΥΟΖ ΝΠΕΖΛΙ ΝΜΗΙΝΙ ΝΤΕ
 †ΩΕΝΣΙΩΙ ΩΩΠΙ ΝΒΗΤΓ ΕΠΤΗΡΓ ΟΥΟΖ ΑΥΕΡΩ-
 ΦΗΡΙ ΕΜΑΩΩ ΝΧΕ ΝΕΓΔΑΛΩΟΥΙ ΟΥΟΖ ΑΥΝΑΖ† 30

- ἔΒΕΝ ΠΟΥΖΗΤ ΤΗΡΩ ΧΕ Ἄ ΦΤ ΨΟΠΩ ἘΡΟΩ ἔΒΕΝ
 ΠΖ. Α. ΖΩΒ ΝΙΒΕΝ ἘΤΑ ΦΤ ΑΙΤΟΥ ΝΑΩ ΙΧΧΕΝ ΕΦΩΝῃ
 ΧΕ ΣΕΝΑΨΩΠΙ ΜΜΕΘΜΗ ΤΗΡΟΥ ΑΥΤ ἸΝΙΘΟΙ
 ΝΟΥΩΙ ἘΡΟΩ ΑΥΚΟΩ ἸΚΑΛΩΣ ΚΑΤΑ ΤΚΑΖΣ ἸΝΑ
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 ΣΥΝΚΡΑΤΟΣ ΣΑΒΟΛ ἸΜΟΩ ΕΦΡΩΙΣ ἘΡΟΩ. ΟΥΟΖ
 Ἄ ΠΙΚΕ Ἐ ΖΩΛ ἘΒΟΥ[Ν] ἘΤΒΑΚΙ ΑΥΕΡΖΩΒ ΖΙΝΑ
 ἸΤΟΥΩΝῃ ΟΥΟΖ ἸΣΕΧΙΜΙ ἸΤΖΗΜΙ ἸΤΟΥΤΑΛΟ
 ΠΖ. Β. ἸΠΙΣΩΜΑ ἘΘΟΥΑΒ ἸΣΕΨΕΝΩΟΥ ἘΤΟΥΧΩΡΑ. ΑΣ-
 ΨΩΠΙ ΔΕ ΜΕΝΕΝΣΑ ἸΒΟΤ Ἐ ΕΥΕΡΖΩΒ Ἄ ΦΤ
 ΟΥΩΡΠ ΖΑΡΩΟΥ ἸΟΥΧΟΙ ἔΒΕΝ ΙΟΠΗ ΑΩΙ ἘΜΑΥ
 ΝΕΜ ΟΥΠΡΑ[Γ]ΜΑΤΙΑ ἘΤΑΥΤ ἸΠΙΛΟΥΙΝ ἘΒΟΛ.
 Ἄ ΝΙΛΛΩΟΥΙ ἸΤΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΣΑΧΙ ΝΕΜ
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 ἸΤΕ ΦΤ ΑΥΙ ἘΒΟΥΝ ἘΙΟΠΗ ἔΒΕΝ ΟΥΧΩΛΕΜ. ΟΥΟΖ
 ΠΗ. Α. ἘΤΑΥΣΩΤΕΜ ἸΧΕ ΝΙΝΕΩ ΝΕΜ ΠΙΠΡΑΓΜΑΤΕΥΤΗΣ
 ΧΕ ΦΑΙ ΠΕ ΠΣΩΜΑ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΠΙΜΕΛΙΤΟΝ
 ἸΤΕΤΟΣΠΟΛΙΣ ΦΗἘΤΑΩΕ ΝΑΩ ἘΤΧΩΡΑ ἸΤΕ ΝΙ- 20
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 ΤΥΡΟΣ ΑΥΤΩΟΥΝΟΥ ΑΥΟΥΨΤ ἸΜΟΩ ΤΗΡΟΥ
 ΕΥΤΩΟΥ ἸΦΤ ΧΕ ΑΥΕΡΠΕΜΠΩΑ ΕΘΡΕ ΠΙΛΓΙΟΣ
 ΓΕΩΡΓΙΟΣ ΤΑΛΗΟΥΤ ἘΠΟΥΧΟΙ. ΟΥΑΙ ΔΕ ἘΒΟΛ
 ΠΗ. Β. ἸΒΗΤΟΥ ἘΠΕΦΡΑΝ ΠΕΛΕΟΝΤΙΟΣ ΟΥΡΕΜΙΟΠΕ ΠΕ 25
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 ἘΠΕΦΗ. ἘΤΑΥΟΛΩ ἘΠΕΦΗ ΑΥΧΙΜΙ ἸΤΕΦΜΑΥ ΝΕΜ
 ΤΕΦΣΩΝΙ ἘΑΥἸΤΟΝ ἸΜΩΟΥ. Ἄ ΠΙΨΙΝΙ ΣΩΡ ἘΒΟΛ
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- ἑποῦνι ἑταρμαρτγρος ογορ ις ζ ἡρομπι
 πθ. α. αρχοκοῦ ἐβολ ἡπενναῦ ἐρορ ἐπιαν νε ζαν-
 χριστιανος νε αλζιτοῦ ἐβρηι αλοῦωωτ
 ἡμορ εῦριμι εὔερωφηρι ἡννῆταγωωπι ἡμορ
 παλιν ον ναγρῶι πε εὔτῶοῦ ἡφ† ξε αὔερ- 5
 πεμπωα ἡοῦαωρον ἡπαρη†. πασινκρατος
 δε νεμ πιβωκ β ἐτε ναι νε ἡογραν οὔαι ξε
 λογκιος πικεοῦαι ξε κριννεος ναῦσαχι πε
 πθ. β. νεμ νιρῶμι ἡτε †πολις ἡζωβ νιβεν ἑταγ-
 ωωπι ἡπογῶτ ναὔερωφηρι δε τηροῦ πε 10
 αῦχω ἡπσωμα ἡπιάριος βεν οὔκοιτον ἡτε
 περῆι ἡοὔεβαωμας ἡἐζοοῦ εῦννοῦ ζαρορ
 εὔοῦωωτ ἡμορ τηροῦ. ἑτα οὔνιω† δε ἡἐ-
 ζοοῦ ωωπι ἡῶαι αὔωοῦ† τηροῦ ἐ†εκκλησια
 αὔωω ἡτερμαρτγρια ἐπιλαος τηρῆ ἡπιστος 15
 ς. α. βεν φαι οὔν αὔερωφηρι ἡζογὸ ἐχεν νη-
 ταγωωπ ἡμορ τηροῦ ναὔτῶοῦ ἡφ† πε νεμ
 περῆριος ἡμαρτγρος. ζηππε ις οὔνιω† ἡρῶμι
 ἡραμαὸ ἡτε ἐπερῆραν πε αναρεας οὔ ἐβολ
 πε βεν πρενος ἡῶμαῦ ἡπιάριος γεωργιος φαι 20
 ἑταρσωτεμ ἑτερμαρτγρια εὔωω ἡμος λ φ†
 οὔων ἡπερζητ αὔτζωηῆ ἐπιμα ἑτα φ† οὔ-
 ονζῆ ἐρορ εῦχω ἡμος ξε †ωρκ ἐροι ἡμιν
 ς. β. ἡμοι ξε ρῶμι νιβεν εῶναερὸμολογιν νεκ-
 βις ἡνεζλι ἡπετζωοῦ βορ ἐρωοῦ ξε †ῆμι 25
 γαρ ξε ζανσαρζ ζι σνορ νε ρῶμι νιβεν
 εῶναρδοῦω βεν ἀναγκη νιβεν ἡνεζλι ἡπετ-
 ζωοῦ βορ ἐρωοῦ ἡτε βεν οὔμαν†ζαπ εῦοι
 ἡζο† ἡτε βεν ζανμωοῦ εὔωω ἡτε ζιχεν
 ζαντωοῦ ἡτε βεν ζοχζεχ νιβεν οὔορ ἡτερ- 30

42. α. ερφμεγὶ ἵπαραν nem φραν ἵπαιωτ ἔτθεν
 νιφνογὶ nem πιπῆα ἔθ ογав ογος ἵτερερ
 φμεγὶ ἵπαλλογ γεωργιος εἰῆναρμεγ ἐβολθεν
 ροxρex niben ογον niben ἔθναcбай ἵτεκ-
 μαρτγρια nem neκxom εφογωνz ἵπεκ ἐρoογ 5
 ἐβολ nem nibici ἑτακωπογ ἔχεν παραν
 †nache ἵογραν ἑπxωm ἵπωνb. φθενα†
 ἵογπpocφopa nem ογἀγαπн βен πεκραn ιε
 42. β. φθεναθαμιδὸ ἵογxωm βен neκbici ἵτεq-
 тий ἐβογn ἐπεκτοpoc βен ογναρ† εγῆoπq 10
 nem nh ἔθ ογав ἵтнι ογος ἵнахаq ἔωат
 ἵzли ἵагаθон βен παιкоcмoc βен πεqωνb
 тнrq ἀноκ пе πoс φ† φн ἑταρxφoq †naaiq
 ἵφнἔθнаκωт ἵογτοpoc βен πεκραn †naδιτq
 ἐβογn ἑтаметoγpo ογος ἵнахаq ἵcωи ωa 15

42. α. ἐνεz †naөpe γανωφнρι ἵниω† ωωпи βен
 пима ἑтеmмаγ βен пима ἑτογnaхω ἵπεκ-
 cωma ἵbнтq †naөpe γанлаoc ἵте пикази
 ἵ ἐратq ἵπεκτοpoc ἵceini наκ ἵγанаωpon
 ниеθnoc тнpoγ ἵте пкази ниюγaи nem ni- 20
 самаритнc nem ниперсic nem ненωнpi ἵcaγ
 ωa ἐβογn ἐникеварварoc †naөpoγὶ тнpoγ
 ἐратq ἵπεκτοpoc ἵceini наκ ἵγанаωpon.

42. β. αναρεac δε πιρωmi ἵπιστοc ογος ἵμαι noγ†
 βен oγmeθmнι ἑταqсωtem δε ἐнаиταλдо 25
 тнpoγ ἑта φ† epзmoт ἵmωoγ naq aqбi ἵογ-
 ниω† ἵpaωи ἵφpн† ἵiaкoв ἑтаqнаγ ἑпzo
 ἵиωcнф πεq ωнpi εqoi ἵογpo βен xнmи aq-
 тoнq βен oγxωлem aqcbai ἵτεqμαρтγρια

42. α. aqхac βен πεqнι εqхω ἵmoc xε †naхω 30

- ἡΠΕΡΦΜΕΥΙ ἡΠΑCΟΝ ἔΕΝ ΠΑΝΙ ΖΙΝΑ ἡΤΕ ΠΕΡ-
CΜΟΥ ΝΕΜ ΠΕΡΖΜΟΤ ΩΩΠΙ ΕΥΜΗΝ ἔΒΟΛ ΝΕΜΗ
ΩΑ ἔΝΕΖ. ΑΓΜΟΥ† ἔΒΟΛἔΕΝ ΠΙΜΗΩ ΤΗΡΓ ΕΓΧΩ
ἡΜΟC ΧΕ ΝΑCΗΝΟΥ ΙCΧΕ ΑΝΘΙ ἡΟΥΝΙΩ† ἡΜΚΑΖ
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ΓΓ. Β. ΝΙΩ† ἡΤΑΙΔ ἔΕΝ ΤΦΕ ΑΛΗΘΩC ΟΥΟΝΩΧΟΜ ἡΦΑΙ
ἡΠΑΙΡΗ† ἔΤΑΓΧΕΜ ΠΑΡΡΗCΙΑ ἡΠΕΜΘΟ ἡΦ†
ΕΘΡΕΓ†ΖΟ ἔΧΩΝ ΝΑΖΡΕΝ Φ† ΖΙΝΑ ἡΤΕΓΙΡΙ
ἡΠΙΝΑΙ ΝΕΜΑΝ ΝΕΜ ΟΥΒΟἡΘΙΑ ἔΕΝ ΠΑΙἔΩΝ 10
ΝΕΜ ΠΕΘΝΗΟΥ. †ΝΟΥ ΧΕ ΝΑCΗΝΟΥ ΑΜΩΙΝΙ
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ἔΕΝ ΠΕΓΡΑΝ ἡΤΕΝΧΩ ἡΠΕΓCΩΜΑ ἡΒΗΤΓ ΖΙΝΑ
ἡΤΕ ΜΠΕΓCΜΟΥ ΝΕΜ ΠΕΡΖΜΟΤ ΩΩΠΙ ΝΕΜΑΝ
ΓΔ. Α. ΩΑ ἔΝΕΖ. Α ΠΙΛΑΟC ΤΗΡΓ ΕΡΟΥΩ ἔΕΝ ΟΥCΜΗ 15
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ΑΚΩΑΝΖΙΤΟΤΚ ἔΠΙΖΩΒ ΙΕ ΤΕΝΝΑΖΙΤΟΤΕΝ ΝΕΜΑΚ
ΖΩΝ ΖΙΝΑ ἡΤΕ ΠCΜΟΥ ἡΠΙΛΓΙΟC ΩΩΠΙ ΝΕΜ
ΝΕΝΩΗΡΙ ΟΥΟΖ ἡΤΕ ΠΕΓCΜΟΥ ΩΩΠΙ ἔΕΝ ΤΕΝ-
ΠΟΛΙC ΩΑ ἔΝΕΖ. ΑCΩΩΠΙ ΔΕ ἔΤΑΓCΩΤΕΜ ἔΝΑΙ 20
ΑΓΩΩΠΙ ἔΕΝ ΟΥΡΑΩΙ ΟΥΟΖ ΑΓΩΩΡΠ ἡΜΟΓ
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ΝΕΓΕΡΓΑΤΗC ΝΕΜ ΝΙΑΛΩΟΥΓΙ ἡΤΕ ΠΙΛΓΙΟC ΓΕΩΡ-
ΓΙΟC ΑΓΩΟΡΩΕΡ ἡΝΙΧΟΙ ΝΕΜ ΝΙΜΑΝΩΩΠΙ ἡΤΕ
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ἡΠΑCΟΝ ἔΕΝ ΟΥΚΑΖΙ ἡΩΕΜΜΟ ἔΦΩΓ ΑΝ ΠΕ
ΟΥΟΖ ΝΑΡΕ ΖΑΝΚΕΧΩΟΥΝΙ ἡΤΕ †ΠΟΛΙC † ἡ-
ΤΟΤΟΥ ΝΕΜΑΓ ΠΕ ΕΥΕΡΖΩΒ ἔΠΙΜΑ ἔΘ ΟΥΑΒ
ΟΥΟΖ ΑΓΕΡΟΥΔΙ ἡΠCΩΜΑ ἡΠΙΛΓΙΟC ΓΕΩΡΓΙΟC
ΓΕ. Α. ἔΒΟΥΝ ἔ†ΕΚΚΛΗCΙΑ ΩΑΤ ΟΥΕΡΚΑΘΑΡΙΖΙΝ ἡΠΙΜΑ 30

ἔταγκοτq αϑωπι δε ἑταγερκαθαριζιν ἡπιμα
 ἑθοργχα ϑεν† ἑβρηι αqθοργϑορτοϑ κατα
 ἑμαιν ἡπικογχι ἡτοποϑ χε ϑνακοτq κατα
 τεργχομ.

qē. β. †ωφηρι ἡγογῖ† τε θαι ἔταqαιϑ ἡχε πἰλγιοϑ
 γεωργιοϑ ἑεν πκωτ ἡπιτοποϑ ἔταγχα ἡπεq-
 ϑωμα ἡβητϑ ἑεν ογζιρην ἡτε φ† ἡμην.
 ανδρεαϑ δε φηἔταqζιτοτq ἡφμαρτιριον ἡπι-
 λγιοϑ γεωργιοϑ ναqενκοτ πε ἑεν πιεχωρϑ 10

qē. α. ἔτεμμαγ εqμοκμεκ ἔβολ ἡβρηι ἡβητq εqχω
 ἡμοϑ χε λικωρἡ παικωτ ἔβολ ἡγογῖ ἡπα-
 †ναγ ἔζλι ἡρωμι ἔαq† τοτq νεμνι ωα †νογ
 ἡπα†εμι χε †ναωχοκq ἔβολ ωανἡμον μη-
 πωϑ ἡτε νιρωμι ϑωβι ἡμοι εγχα ἡμοϑ χε 15
 ἡπαιρωμι ερζητϑ ἑπαικωτ ἡπεqχοκq ἔβολ
 κατα φρη† ἑταπενϑωτηρ χοϑ. ναι δε εqμοκ-

qē. β. μεκ ερωογ ἑεν πεqζητ ϑιχεν πεqμανενκοτ
 ἡ πιζγνιμ ϑοκq αqωβω. ϑηππε ιϑ πἰλγιοϑ
 γεωργιοϑ αqογονϑq ἑροq ἑεν ογζοραμα 20
 εqχω ἡμοϑ χε ανδρεαϑ ανδρε ακϑογωντ
 ἡθοq δε πεχαq χε ογ πετωοπ παυϑ. πεχαq
 ναq χε εκϑωογν ἡμοι αν χε ἡνοκ νιμ. ἡθοq
 δε πεχαq ναq χε ἡμον ἑπι δε αqϑογωνq.

qē. α. ἑεν πιζοραμα αλλα αqωθορτερ αqτωνq αq- 25
 ζιτq ἑβρηι ἑατατογ ἡνεqῑαλαγχα αqογωωτ
 ἡμοq εqχω ἡμοq χε κωνἡ ρω παυϑ γεωργιοϑ.
 πεχε πἰλγιοϑ γεωργιοϑ ναq χε πζμοτ ἡφ†

- ωηп πασωма βατεп θηноу αλλα †ωνb βεν
 †† ἐβολζιτεп πпπᾶ εθ ογав †ноу хе айнау
 ἐрок екои ἡκοуχι ἡзηт екмоκμεк ἐβολ εθве
 47. B. πιτοпос ἐтакзитотк ἐроq ἐкотq βен паран
 εθρεκxω ἡпасωма ἡβηтq αὖ шарок зина 5
 ἡтатамоk ἐοукоуχι ἡхриᾶ ἡте наιο† зина
 ἡтекбо ἐβολ ἐπιтопос ἡβηтq хемном† ἡпер-
 ерκοуχι ἡзηт ἡнок †натнiq ἐβρηι ἐпзηт
 ἡниpωми ἡте тапποлiс εθροу† тотоу немак
 тωнк мωшi ἡсωи ἡта† ἡоуφωλз βен пикази 10
 48. A. βен пикойтон ἡте пани ἐтакφερφωpq пима
 ἐтакxω ἡпасωма ἡβηтq ἡωорп ἡпатеκ-
 бiтq ἐ†εκκλнciᾶ. андреас зε аqер псмот
 хе еqнатωнq ἡтеqмωшi ἡсωq ἡ πᾶριος γεω-
 риос аqерпсмот хе еqнабiтq ἐβoуγн ἐпикойтон 15
 ἡте пeqнi аqтамоq ἐпимωиτ ἐтаq† ἡпиφωλз
 ἐроq ἡπεqтнв пexаq наq ха акωантωнк
 49. B. ἡωорп ἡзанᾶтооγi ἡмоу ἐβoуγн епимаφωки
 ἡβηтq ἡоумази хнаxими ἡпiсмоу ете пoс
 наθaφq ἐрок. етаqернимφγн ἐβολβен пiзо- 20
 рама аqнезci ἡтеqсziми аqхω ἐрос ἡзωв-
 нивен етаqнау ἐρωоу ἡωорп βен пiзopama
 аγερφφηри емаφω. пexε теqсziми наq хе
 тωнк †ноу βен παιῆхωpз ἡтенбepо ἡоубнвс
 50. A. ἡтензωλ епима етаqхос нак ἡтекнау хе 25
 теннаxими ἡпиφωλз φa нᾶмон. еωоп гар
 анφанxими ἡпиφωλз ката φρη† етакнау
 ἐроq βен пiзopama iε πᾶριος γεωργιος пe
 етаqоуонз ἐрок ἡзооyβεzo тенназ† βен оу-
 меθми хе теннаxими ἡтенхриᾶ ката φρη† 30

- ἔταρταμοκ. αὐτωογνογ ἡπῆ αὐδερὸ οὐκαρ-
 της ἅ †ςζιμι γαι ἡμογ ἡθογ ρωγ αῖβι ἡογ-
 ρῆ. β. τωρι ἡεν τερξix αῖβι ἔπιμα ἔτεμμαγ ἡεν
 τφωι ἡπιῆχωρρ. ἔταρχογωτ ἔπκαρι αῖξιμι
 ἡπιωωλρ ἔτα πἰλριος τηιγ ἡεν περτηβ ἡεν 5
 πιζοpαμα ογορ ἀγναρ† ἡεν πογρнт τηργ
 χε πἰλριος γεωργιος πεταρθεαμιογ αῖερωφηρι
 ἔμαω ἡθογ nem τερςζιμι. αῖτωναγ δε ἡχε
 ἀναρεαc πιχωρι αῖμορρ ἡογλention ρixen
 ρ. α. τερ†πι αῖβι ἡογτωρι ἡεν τερξix αῖωωκι ἡεν 10
 πικαρι ἔταρῆρcaḥρηι δε ἡογκογχι αῖξιμι
 ἡογκελλαḥι ἔρερωc χωω ἡκοπci ναῖωωκι
 αῖρεnc ἔπωωι εcογοx πλῆν αῖρiτογ ρixen πογ-
 ρο αῖογωω† ἡφ† nem πἰλριος γεωργιος.
 ἡωογ δε αὐτωογνογ αῖγαῖ ἡμοc αῖωεν- 15
 ωογ ἔπογῆι εγ†ωογ ἡφ† αὐδερὸ ἡογḥῆbc
 ρ. β. ἡκαλωc αῖρωλ ἔβογν ἔνογταμιον ρina
 ἡτεωtem ἡἡ ἔτ ἡεν πιῆι ἔμι ἔπογρωb ἅ †ςζιμι
 ερογῶini ἔρογ ἡπιḥῆbc ἡθογ δε αῖḍωρπ
 ἡ†κολλαḥι αῖρεmc εcμερ ἡνογb ωapoc 20
 αὐτωογνογ αῖρiτογ ρixen πογρo αῖογωωτ
 ἡφ† nem πἰλριος γεωργιος ἔχεν πιῆω†
 ἡρμοτ ἔταραιγ nemωογ. πιρωῆι δε αῖῆini
 ρα. α. ἔβολ ἡπωαγ ἡῆ ἡρin ἡνογb εḥρερxko ἔβολ
 ἡḥητογ ἔπκωτ ἡπιτοποc αῖθεomcc δε on 25
 αῖρχac ἡεν περῆι εcχηп. ετατοογῖ δε ωωπι
 αῖογωω ἔ† ἡογωαι ἔ†πολιc τηρc ἡεν φpан
 ἡπἰλριος γεωργιος πεχαγ ἡεν περγнт χε
 πετεcωε πε ἔ† ἡῆἰἁπαρχῆ ἡπῶc ἡωорп αῖῆri
 ἡογῆω† ἡἰricton ἡῆῖḥῆki τηρογ ἡτε †πολιc 30

ρᾶ. β. nem niχωβ nem niχηρα nem niορφανοϑ eqδγι
 ἐρατq eqωφemωι ἡmωογ ογοϑ eqραωι nemωογ
 τηρογ. πεqραϑ† δε aqθωzem ἡἡiniω† τηρογ
 ἡτε †πολιϑ aqῖρι ἡkeniω† ἡωαι ἐρωογ βen
 φραν ἡπιλγιοϑ γεωργιοϑ ογοϑ aqροθβεq 5
 nemωογ ζωϑ eqραωι nemωογ εθβε πιϑμογ
 ἐτα πῶϑ θαωq ἐροq. ἐταγερφαωι δε ἡογωm

ρβ. α. aqϑaxi nemωογ eqxω ἡμοϑ xe naϑnhoγ zapa
 λ φ† τηϑ ἐπετεnζηт ἡteten† toten θhnoγ
 nemἡi ἡteten† ἡογκογχι ἐφογαι kaтa teq-
 xom ἡτεnθαmῖδ ἡpainiω† ἡϑμογ βen ten
 πολιϑ φai ἐτα φ† εθpeνεpπemпωa ἡμοq
 βen tenpeueλ εθpenκωт ἡπιmαpтhpiou ἡτε

ρβ. β. πιλγιοϑ γεωργιοϑ βen tenπολιϑ. aγepoγῶ
 naq τηρογ βen oγḗpωογ ἡογωт xe anoγῶ 15
 ἐxοϑ naκ xe tennaiῖρι kaтa tenxom aλλα βen
 φογωω ἡπῶϑ tennaiῖ ωapoκ φἡ ἐτε πιoγai
 πιoγai ἡmon naxemq kaтa teqxom qnaepϑ
 naκ ἡθωογ δε τηρογ icxen πογκογχι ωa
 πογniω† aγḗἡἡpi ἡφἡetaqῖ ἐβογἡ βen φραν 20

ργ. α. ἡπιλγιοϑ γεωργιοϑ aγximῖ ἡωoβ ἡλογκοχι
 ἡnoγβ nem oγωo ἡϑaθepῖ ἡzat kaтa тxom
 ἡπιoγai πιoγai. menenca nai aqῖ ἐπιmωιт
 ἐτογnaκωт ἡπιτοποϑ ἡḗhтq βen φραν ἡπιλ-
 γιοϑ γεωργιοϑ aγxω ἡ†cen† ἐḗpἡi βen φραν 25
 ἡφ† nem φραν ἡπιλγιοϑ γεωργιοϑ ογοϑ aγ-
 koтq ἡkaλωϑ ωa пxωк ἡἡ ἡpomпи oγοϑ aγῖni
 ἡπιmαpтγpoϑ εθ oγab ἐβογἡ ἐπιmαpтpiou

ργ. β. ἐθογab aγῖni ἡπιλγιοϑ ἡἡepicкoпoϑ ἡτε ἡἡἡ
 aqepλaγiazῖn ἡπιτοποϑ. ῶ xe aγoγἡp ἡωφἡpi 30

ωωπι ἰπιναγ ἑτεμμαγ ὦ κε αἰοῦνρ ἱρωμι
 οὔσαι ἐβολῆεν ἰοῦωωνι νεν ζανκεμῆω
 ἰπῆνᾶ ἵακαθαρτον εὔνηογ ἐβολ ἕεν φραν
 ἰπᾶριος γεωργιος πῆμαρτύρος ἐθ οὔαβ ἵτε
 πενός ἱης χρς.

ῤῚ. Ᾱ. †ωηρι ἰμαζ β ἵτε πᾶριος γεωργιος.

αωωπι δε ἑτα πῆπῆσκοπος ἐθ οὔαβ ἐρᾶγι-
 ἄζιν ἰπιτοπος ἵτε πᾶριος γεωργιος ἐρε
 πῆπῆσκοπος ἱνι ἐπωι ἵτπροςφορα ἐθ οὔαγ
 (sic) αἰ ἑβογν ζωγ ἵχε οὔρωμι ἐρε οὔον 10
 οὔπῆνᾶ ἵακαθαρτον νημαγ ἱχεν τεγμετ-

ῤῚ. β. κοῦχι αἰῖνι ἰμογ ἐπεσῆτ ἐπκαζι ἐγ† ἵζαν-
 νιω† ἵβῆσι ναγ αἰσκερκερ ἐρογ ἐρε ρωγ κε
 ωσφεῖ† ἐβολ αἰ ζωγ αἰδῶζι ἐρατγ ἕεν ὀμη†
 ἰπῆλαος ἐφοῦωω ἐβῆμογ ζωγ νεν πῆμῆω. 15
 αωωπι δε ἑταγταογδ ἰπιῶρῆαριος αἰῖνι
 ἰπκαζι αἰσκερκερ ἰμογ ἐρε ρωγ κε ωσφεῖ†
 ἐβολ αἰτωνγ αἰδῶζι ἐρατγ ἰπεμῶο ἰπῆμῆω

ῤῚ. Ᾱ. ἐρωω ἐβολ ἐγχω ἰμοσ κε ἁβοκ νενῆι πᾶριος
 ἵτε φ† †σωογν ἰμοκ κε ἵθοκ νῆμ χναωζῖτ 20
 ἐβολ ἀν ἕεν παῖρωμι ἁνοκ γαρ ἁνοκ οὔπερ-
 μογ χναερωχέμομ ἐροι ἀν ὦ γεωργιος
 οὔοζ αἰερζῆτς ἵχεογᾶ ἐφ† νεν πᾶριος
 γεωργιος. ναρε πᾶριος γεωρ[ριος] † ἵζαν-
 νιω† ἵβῆσι ναγ πε αἰ ζα πῆσγῆλλος παλιν ὀν 25

ῤῚ. β. ἁ πᾶριος γεωργιος σωνζ ἵνεγχιχ ζῖφαζογ
 ἰμογ αἰσοκγ ἐπωι ἵσα πῆσγῆλλος ἐρε νεγ-
 χιχ σονζ ἐπωι ἵσα περσοῖ ωατεγᾶφε ἐρ

ca πῶι ἡ κεφαλῆς ἵτε πικτύλλος ἐρε οὔον
 niben ἐρεῶριν ἡμοῦ ἀγερῶφηρι τηροῦ εὔχω
 ἡμοῦ. κε ἡπενναῦ ἐοῶν ἡπαρη† ἐνεῖ

ps. a. ἡππε γαρ περσοι γαρ (sic) τομι ἐπικτύλλος
 neqxiχ conz ziφazoῦ ἡμοῦ ἀβνε ἡλι ἡναι οὔδε 5
 neqβαλαγx χη αν ἡχεν πικαῖ ἡππε γαρ
 ἀγῶι ἡμοῦ cabol ἡπικτύλλος ἡcopb ἡμον
 ἡλι ἡμονι ἡμοῦ ἡπενναῦ ἐωφηρι ἡπαρη†
 ἐνεῖ βεν ἡλι ἡμαρτγρος ἀλλὰ πᾶριος γεωρ-
 γιος πετᾶμονι ἡπcωma ἡπαρωμι ἐαρεβα- 10
 canizin ἡμοῦ οὔος nape οὔον niben ἐρεῶ-

p̄s. β. pin ἡμοῦ οὔος ἐγερῶφηρι ἡμοῦ εὔτῶοῦ
 ἡφ† nem πᾶριος γεωργιος πιχωρι ἡμαρτγρος
 ἵτε penōc ἡc πx̄c. menenca nai δε ἡ πᾶριος
 γεωργιος χαῖ ἐπεснт ἀρεῖ ἐπῶι ἡ κεφαλῆς 15
 ἵτε πικτύλλος ἀρεῖ ἡχεν πικαῖ ἀρερατῆμι
 ζωcτε ἵτε οὔον niben xoc κε ἀρμοῦ. ἐταγ†

p̄z. α. δε ἡτγρηνη ἡ πᾶρος τηρῖ φῶbт ἐβρη ἐχωῖ
 ἐγερῶφηρι ἡμοῦ εῖοι ἡφρη† ἡογρερμωοῦτ.
 ne οὔον οὔρωμι δε ἡβαλε icxen ἐρεβεν ὅνεχι 20
 ἵτε τερμαῦ ἡπερμωῖ ἐνεῖ ἀλλὰ ἐρερεμι
 ἐρωατμεῶναι ἡρεν φpo ἡπιτοπος ἡπῖναῦ
 ἐτεμμαῦ ἀγῖ ἐβοῦν nem πιμηῶ ἐρωῶ† ἡχεν
 neqxiχ nem neqβαλαγx ἐρε neqβαλαγx ῶ†

p̄z. β. ἡcωῖ ἀγῖ ἐβοῦν βα nenβαλαγx ἡνιρωμι ῶα- 25
 τερφοῖ ἐπιρωμι ετοι ἡδεμων ἀρεοῦτεν τερ-
 xiχ ἐβολ ἀγᾶμονι ἡφμοῦτ ἡπιβαλε ἀρεокῖ
 ἐροῶῶ ἐωλῖ ἡτοτῖ ἡ neqφατ † ἡογνῶ†
 ἡωκαπ ἀρεωοῦτεν ἐβολ catotoῦ zankerωμι
 ὦλι ἡπερμωῦτ ἡφηετοι ἡδεμων ἐγῶῶ 30

- ἔχαρ ἐβολ εὐχω ἴμος χε ὄωρεμ μαψε νாக
 ἐβολ αἰτῶνq αἰὸζι ἐρατq βεν οὐωθορτερ
 ρη. α. αὐταχρο ἵχε νεφᾶτ αἰῶρεμ ἐβολ αἰψε νaq
 νη δε ἐτσωοὺν ἴμοq αἰῶρεμ ἐροq ἴπε ζλι
 ωταζοq ωατερερ саβολ ἵτπλατιὰ ἵτε πιτο- 5
 ποc οὐοz ἅ πιἐπισκοποc οὐαζсазни εἰροуенq
 νaq nem πικερωμι ἐτοι ἵδεμων. αἰἐρογὼ
 ἵχε πιρωμι ἐτοι ἵδεμων εἰχω ἴμος χε χω
 νη ἐβολ παιωτ ἐθ οὐав ἵταχω ἐрок ἵνηῖται-
 ρη. β. ναγ ἐρωογ ιсхен таμετᾶлог οὐон οὐδεμων 10
 nemηи ωα ἐβοὺν ἐφοογ οὐοz ἴπιναγ ἐροq
 βεν ναβαλ ἐβολ ἐφοογ οὐοz αἰωανογῖῖ(sic)
 ἔχωι κατa cop ωαιναγ ἐογχωρwm ἴπαῖθο
 ἐβολ ωαιωθορτερ ἵταζει ἐπεснт ζιχεν πикази
 ἴп[а]ῖemi ἐζλι ωατε πιδεμων ωε νaq ἐβολ ζα- 15
 рои. ἵτογὶ ἵχε нирωми ἵтоγтазои ἐрат асωпи
 ρθ. α. δε ἴμοι ἐταqὶ ἔχωι ἴпαιсоп αιερατῆми αι-
 ναγ ἐπᾶριος γεωργιος αqὶ ἐβοὺν ἐπιμανερ-
 ωοογωи αqᾶμονи ἵтаχιx αqτном† νηи айнаγ
 ἐπιδεμων ἐтеmmaγ ἴпαιсоп βεν ναβαλ εἰοи 20
 ἴпсмот ἵογρωми ἴпаῖθο ἐβολ ере πᾶριος
 γεωργιος † ἵzanниω† ἵбici νaq αqᾶμονи
 ἴмоq αqсokq ἐπωи ἐпистγλλoc ωατεq-
 ρθ. β. φοz ἐ†κεφαλic ἐπωи οὐοz αq† ἵzanниω†
 ἵбici νaq епᾶῖ δε ἅ πιδεμων ωω ἐβολ 25
 ἵογниω† ἵбρωογ еqωрк ἵzanᾶнаω еqχω
 ἴμος χε †наωе νηи ἐβολβεν παιρωми †на-
 таcθои ἐροq an ωα ἐнез ἄнок δε айнаγ
 ἐπᾶριος γεωργιος αqᾶμονи ἴмоq ἵθοq πιде-
 мων αqqai ἴмоq ἐπωи αqсатq ἐπεснт ζιχεν 30

- ρι. α. νιπλazz ογοz ἀ πιαεμων † νογνιω† ἵβρωογ
 ἐβολβεν περῳαι αqι ἐβολ αqῳε naq ἄνοκ ζω
 αιέμι ἐροι ἐταιλὰciaι βεν παcῳμα διενκοτ
 ογοz αιζωρπ ἵπιναγ ἐzλι ῳατε παρῳμι
 ἐτοι ἵβαλε ἵτεqχογῳτ ἐzρηι ἐxῳι ογοz 5
 ἐταιογῳν ἵναβαλ αιναγ ἐπιὰριος γεωργιος
 αqἄμονι ἵναxix αqμολχογ ἐφμογτ ἵπιβαλε
- ρι. β. αqῳρεμ ογβηι xε ἄμονι ἵμοq ἵκαλῳc
 ἄνοκ ζω αιἄμονι ἵπερμoyτ αιcῳκ ἐxῳq ἀ
 πιὰριος γεωργιος ἄμονι ἵνεqφaт αqῳκ 10
 ἵνεqφaт αq† νογνιω† ἵβρωογ ἐβολ αqχαq
 ἐβολ αqῳρεμ ογβηι αιxῳ ἵπερμoyτ ἐβολ
 αqтῳnq αqῳε naq eqῳoxi ογοz ἀ πιὰριος γεωρ-
 ριος ῳε naq ἐπῳι ἐνιφhoγῑ ειcῳmc ἵcῳq.
- ρια. α. naи δε ἐтаqῳτεμ ἐρωογ ἵxe πιἐπickoπoc 15
 nem πιmῳ etκῳ† ἐpoq naγepῳφηρι ἐμαῳῳ
 βεν ογνιω† ἵϙφηρι ογοz naγ†ῳογ ἵφ†
 nem πιὰριος γεωργιος xε ογνιω† τε τεqχοm
 nem нzмoт ἐта φ† ipи ἵmῳογ nemαq ογοz
 нpῳmи ἐтаγoyxαι αγῳῳπι ἵβῳκ ἵπιὰριος 20
 γεωργιος eyῳemῳи ἵβῳтq ἵπιἐzooγ nem
- ρια. β. πιἐxωpз ῳa πιἐzooγ ἵτε πογmoγ. zанmῳῳ
 δε ἵpῳmи nem zанziῳmи nem zанkoγxи
 ἵαλῳογῑ eyῳῳni ἵογmῳῳ ἵpῳ† βен zанb-
 mom nem zанὰpῳῳ nem zанπῳα eyzῳογ 25
 αγoyxαι βен πιἐzooγ ἐtemμαγ βен πтoπoc
 ἵπιὰριος γεωργιος ἐβολ zитен φpан ἵπeпoc
 итс пхс.

χα λογω̅ ἐβρη̅ νεμη̅ι ψα̅ ρ̅ ἵλογκο̅σι ἐω̅π
 ἵτεκ̅ω̅λι̅ ἵνογ̅λι̅ ἐβολ̅θεν̅ πτο̅πος ἵπι̅λι̅ρι̅ος
 γεω̅ργι̅ος ἵτεκ̅ι̅νι̅ ἵμο̅ς ἵπαι̅μα ἵτε̅ν̅ζω̅λ
 ἐπι̅το̅πος ἵτε̅ν̅ω̅ι̅νι̅ ἵτε̅ν̅ε̅μι̅ ἐ̅τ̅με̅θ̅μη̅ι̅ χε̅
 ακ̅να̅ω̅λι̅ ἵνογ̅λι̅ ἵτε̅ πι̅το̅πος ἐ̅ω̅π ἵτεκ̅ι̅ρι̅ 5

ρ̅ι̅δ̅. β. ἵνογ̅λ̅βο̅τ̅ ἵνε̅ζο̅ο̅γ̅ ἵτε̅ω̅τε̅μ̅ πε̅τ̅ζω̅ο̅γ̅ τα̅ζο̅κ
 ἵε̅ τ̅να̅να̅ζ̅τ̅ ζω̅ κα̅τα̅ ρο̅κ ο̅γ̅ο̅ζ τ̅να̅τ̅ ἵκε̅ϛ̅
 ἵλογκο̅σι̅ να̅κ ἐ̅ω̅π ἵτε̅κ̅ω̅τε̅μ̅ω̅χε̅μ̅χο̅μ̅
 ἵω̅λι̅ ἵζ̅λι̅ ἵτε̅ πι̅το̅πος ἵτε̅ζ̅λι̅ ἵπε̅τ̅ζω̅ο̅γ̅
 ω̅πι̅ ἵμο̅κ ακ̅τ̅ ἵτ̅ρ̅τ̅ ἵλογκο̅σι̅ ακ̅ω̅πι̅ 10
 ζω̅κ ἵχρη̅στι̅λ̅αν̅ος ο̅γ̅ο̅ζ ἵπι̅ζω̅β̅ ὅω̅ ο̅γ̅τ̅ω̅ο̅γ̅

ρ̅ι̅ε̅. α. ἵπαι̅ρη̅τ̅ α̅γ̅τα̅ζο̅ ἵνι̅με̅τ̅ρε̅ϛ̅¹⁾ ἐ̅ρα̅το̅γ̅. α̅γ̅-
 τ̅ων̅ς ἵχε̅ πι̅ρ̅ω̅μι̅ ἐ̅τοι̅ ἵλ̅χω̅ α̅γ̅ω̅ε̅ να̅γ̅
 ἐπι̅το̅πος α̅γ̅ω̅λι̅ ἵζ̅αν̅ςκε̅γ̅ος ἵδ̅ιο̅γ̅ι̅ ο̅γ̅ο̅ζ
 α̅γ̅ι̅ ἐ̅βο̅λ̅θεν̅ ὅμη̅τ̅ ἵπι̅το̅πος ἐ̅γ̅ο̅β̅ω̅ τη̅ρο̅γ̅ 15
 ἵπε̅ζ̅λι̅ ἐ̅μι̅ ἐ̅ρο̅ς ἐ̅τα̅ρε̅ρ̅ σα̅βο̅λ̅ ἵπι̅ρο̅ ἐ̅τ̅σα̅-
 βο̅λ̅ ἵπι̅το̅πος πε̅χα̅γ̅ ἵβ̅ρη̅ι̅ ἵβ̅η̅τ̅γ̅ ἐ̅γ̅χω̅ ἵμο̅ς
 χε̅ δι̅ω̅πι̅ να̅κ τ̅νο̅γ̅ γεω̅ργι̅ος νε̅μ̅ πι̅κε̅ο̅γ̅αι̅

ρ̅ι̅ε̅. β. ἐ̅τα̅ρ̅χα̅λ̅ο̅γ̅ω̅ ἐ̅βρη̅ι̅ νε̅μη̅ι̅ να̅ρ̅σο̅β̅νι̅ δε̅ ἵβ̅ρη̅ι̅
 ἵβ̅η̅τ̅γ̅ ἐ̅γ̅μο̅ω̅ι̅ ἐ̅γ̅χω̅ ἵμο̅ς χε̅ τ̅να̅τ̅ ἵν̅αι̅ 20
 ἐ̅βο̅λ̅βα̅ ο̅γ̅νι̅ω̅τ̅ ἵτ̅ι̅μη̅ ἵτα̅ω̅α̅τ̅ φ̅η̅ ἐ̅τε̅μ̅μα̅γ̅
 ἵτ̅ κε̅ ρ̅τ̅ ἵλογκο̅σι̅ ἵτα̅θ̅ρε̅γ̅χω̅ ἵςω̅ς ἵπε̅γ̅-
 κε̅να̅ζ̅τ̅ ἵτε̅γ̅χω̅λ̅ ἵπε̅γ̅κε̅ω̅μ̅ς ἐ̅βο̅λ̅ ο̅γ̅ο̅ζ
 ἵτα̅να̅γ̅ ἐ̅παι̅ρε̅γ̅μ̅ω̅ο̅γ̅τ̅ χε̅ γεω̅ργι̅ος να̅ἐ̅ρο̅γ̅
 ν̅η̅ι̅ να̅ι̅ δε̅ ἐ̅γ̅μο̅κ̅με̅κ̅ ἐ̅ρ̅ω̅ο̅γ̅ ἐ̅γ̅μο̅ω̅ι̅ ζ̅η̅π̅πε̅ 25

ρ̅ι̅ς̅. α. ι̅ς̅ πι̅χω̅ρι̅ ἵμα̅ρ̅τ̅γ̅ρο̅ς̅ πι̅λ̅ρι̅ος̅ γεω̅ργι̅ος̅ α̅γ̅ι̅
 ἐ̅βο̅γ̅ν̅ ἐ̅ζ̅ρα̅γ̅ ἐ̅γ̅β̅η̅κ̅ ἵπ̅ς̅μο̅τ̅ ἵνο̅γ̅μα̅το̅ι̅ ἐ̅ρε̅
 ο̅γ̅νι̅ω̅τ̅ ἵτα̅γ̅ρε̅λ̅χη̅ β̅εν̅ τε̅γ̅σι̅χ̅ πε̅χα̅γ̅ ἵπι̅-

¹⁾ Ms. ΝΙΜΕΤΜΕΤΡΕΤ.

- ρωμι χε πicon ογ πε φαι ἔτταλνογτ ἔροκ
 ματαμοι ερογ ζω ἡθογ δε ἅ ρωφωμ πεχαγ
 χε παωφηρ †ναζηπ ζλι ἔροκ αν ζανκογχι
 ἡσκεγος διώλογ ἡδιογῖ αλλα ζοcon ἅ φ†
 ρῖς. β. ἡνι ἡμοκ ἔβρηι ναζραι ἡμογ δι ἡπεκμερος 5
 ζωκ nemhi ζινα ἡνεκταμε ζλι ἡρωμι. πεχε
 πᾶριος γεωργιος ναγ χε icxe παρη† πε
 ἡμογ μαρον ἐπιτοπος ἡτενφωγ ἔχων
 κατα πεκcaxi ἔταγφοζ δε ἔφρο ἡπιτοπος
 ἅ πᾶριος γεωργιος †ἡογψε ἡμανκλαβι ἡβρηι 10
 βεν τεγὰφε εγχω ἡμος χε ακcoγwnt χε ἡνοκ
 nim ἡθογ δε πεχαγ ναγ χε ἡφη παῶc αἡμογ
 ρῖζ. α. αἡμογ ογοζ †cωoγν αν χε ἡθοκ nim. πεχε
 πᾶριος γεωργιος ναγ χε ἡνοκ πε γεωργιος.
 ἡθογ δε ἔταγcωтем ναγωθορτερ αqzei 15
 ζιχεν πикази. ἅ πᾶριος γεωργιος ἡμονι ἡμογ
 αqω† ἡμογ εγχω ἡμος χε εθεoγ εκχω
 ἡμος χε αἡμογ αἡμογ ἡπατεκμογ ωα †ἡογ
 ρῖζ. β. αλλα ἡμογ ωαmναι ἡταθερεкcoγwnt χε
 ἡνοκ nim αqcnogq βεν omh† ἡπιτοπος 20
 αqῖωι. ἡμογ ἔoγνιω† ἡχωτ ecλῶι αqμογp
 ἡνηἔταγκολпоγ ἔβhтq αqῖωι ἡμογ ca πωωι
 ἡπикази ἡῖ ἡμαзи ογοζ αq† ἡζανἡιω†
 ἡωαω ναγ βεν пиманклави ἔтхн ἡτοтq
 ὦ χε αγoγhр ἡωφhри ωωπi βεν пинаγ ете- 25
 ρῖн. α. mмаγ ὦ χε αqεω oγhр ἡβρωογ ἔβολ ωате
 ннἔтенкот тhpoγ pωc ἔβολ ἡcετωoγnoγ
 ἡceῖ ζapoγ eγepωφhри ἡφhἔταγωωπi ογοζ
 наγῶиnι πε nem ἡογἔrhoγ χε nim ζapa πε
 ἔταqῖωι ἡφαι ἔπωωι ογοζ наγχω ἡμος χε 30

- nim zapa èθναωφορ ἐπω̅ι ἐφαι εφογ̅ηογ
 ἐπκα̅ζι ἱ̅παιρη̅† ἵθο̅ς δε α̅φερ̅ο̅μολο̅γι̅ν ἱ̅φ̅η-
 ρ̅ι̅η̅. β. ἐτα̅ραι̅ς να̅ρτα̅μο̅ ἵο̅γον̅ ν̅ιβεν̅ ἐ̅ν̅η̅ε̅τα̅γ̅ω̅πι̅
 ἱ̅μο̅ς. ἵ̅θ̅ω̅ο̅γ̅ δε̅ να̅γ̅ερ̅ω̅φ̅η̅ρι̅ ε̅γ̅χω̅ ἱ̅μο̅ς
 χ̅ε̅ ἱ̅ν̅ιο̅γ̅ι̅ ἵ̅ο̅γ̅μο̅γ̅κι̅ να̅ν̅ ἵ̅τε̅ν̅χα̅ς ἐ̅β̅ρη̅. 5
 α̅φε̅ρο̅γ̅ῶ̅ ἵ̅χε̅ π̅ιο̅ικ̅ο̅νο̅μο̅ς χ̅ε̅ ρ̅ων̅ῃ̅ ἵ̅χε̅ π̅ο̅ς̅
 ἱ̅μο̅ν̅ ἑ̅λι̅ να̅χα̅ς ἐ̅πε̅ς̅χ̅τ̅ ῥ̅α̅τε̅ φ̅η̅ε̅τα̅ρ̅α̅ω̅γ̅
 ἐ̅πω̅ι̅ χ̅α̅ς ἐ̅πε̅ς̅χ̅τ̅ λ̅γ̅χα̅ς ε̅ρ̅ᾶ̅ω̅ι̅ ἱ̅παιρη̅†
 ῥ̅α̅τε̅ π̅ιο̅γ̅ω̅ι̅ν̅ι̅ ῥ̅αι̅ ἵ̅τε̅ ο̅γ̅ον̅ ν̅ιβεν̅ ε̅ρ̅ε̅δ̅ο̅ρ̅ιν̅
 ρ̅ι̅θ̅. α. ἱ̅μο̅ς. ἵ̅θο̅ς δε̅ α̅φερ̅ο̅μολο̅γι̅ν̅ ἱ̅παιρη̅† χ̅ε̅ 10
 α̅ρ̅χα̅ο̅γ̅ῶ̅ ἐ̅β̅ρη̅ ν̅ε̅μ̅ π̅ι̅ρ̅ω̅μ̅ι̅ ἱ̅χ̅ρ̅η̅ς̅τι̅ᾶ̅ν̅ο̅ς̅ ἕ̅ν̅
 ἱ̅λ̅η̅μ̅ να̅ρ̅ι̅μ̅ι̅ π̅ε̅ ε̅ρ̅ω̅ ἑ̅β̅ο̅λ̅ χ̅ε̅ να̅ι̅ ν̅η̅ι̅ πα̅ο̅ς̅
 ρ̅ε̅ω̅ρ̅γ̅ι̅ο̅ς̅ †̅να̅ο̅γ̅α̅ρ̅ζ̅ο̅τ̅ αν̅ χ̅ε̅ ἐ̅κ̅ω̅λ̅π̅ ἵ̅να̅ ἑ̅λι̅
 ἵ̅ρ̅ω̅μ̅ι̅ ι̅ς̅χ̅εν̅ πα̅ι̅να̅γ̅ α̅λλ̅α̅ †̅να̅ω̅πι̅ ἱ̅χ̅ρ̅ι̅ς̅-
 τι̅ᾶ̅ν̅ο̅ς̅ ι̅ς̅χ̅εν̅ †̅νο̅γ̅ ο̅γ̅δε̅ †̅να̅κο̅τ̅τ̅ αν̅ χ̅ε̅ 15
 ἐ̅ε̅ρ̅φα̅ρ̅μα̅ρ̅ο̅ς̅ ἱ̅φ̅ρη̅† ἵ̅ω̅ο̅ρ̅π̅. ἵ̅θο̅ς δε̅ α̅ρ̅-
 ρ̅ι̅μ̅ι̅ π̅ε̅ ἱ̅π̅ι̅ε̅ρ̅ο̅ο̅γ̅ τ̅η̅ρ̅ ε̅ρ̅ᾶ̅ω̅ι̅ ἐ̅πω̅ι̅ ῥ̅α̅τε̅
 ρ̅ι̅θ̅. β. ῥ̅ω̅ρ̅π̅ ῥ̅ω̅πι̅ ἐ̅ρ̅ε̅ο̅γ̅ον̅ ν̅ιβεν̅ ε̅ρ̅ε̅δ̅ο̅ρ̅ιν̅ ἱ̅μο̅ς
 ἐ̅τ̅ᾶ̅ π̅ι̅ᾶ̅γ̅ι̅ο̅ς̅ ρ̅ε̅ω̅ρ̅γ̅ι̅ο̅ς̅ να̅γ̅ ἐ̅π̅τα̅χ̅ρο̅ ἱ̅π̅ε̅ρ̅ε̅ζ̅η̅τ̅
 α̅ρ̅ω̅ε̅ν̅ε̅ζ̅η̅τ̅ ἕ̅α̅ρο̅ς̅ α̅ρ̅ι̅ ἕ̅ν̅ π̅ι̅ε̅χ̅ω̅ρ̅ε̅ α̅ρ̅χα̅ς 20
 ἐ̅β̅ρη̅ ἵ̅θο̅ς δε̅ α̅ρ̅† ἱ̅ν̅ι̅ς̅κ̅ε̅γ̅ο̅ς̅ ἐ̅το̅τ̅ε̅ ἱ̅π̅ιο̅ι̅-
 κο̅νο̅μο̅ς. α̅ς̅ω̅πι̅ δε̅ ἐ̅π̅ε̅ρ̅α̅ς̅† α̅ρ̅ς̅ᾶ̅ι̅ ἵ̅ο̅γ̅-
 ἐ̅π̅ι̅ς̅το̅λ̅η̅ ἱ̅ρ̅τ̅η̅ι̅ς̅ ἐ̅το̅τ̅ε̅ ἵ̅ο̅γ̅β̅ω̅κ̅ ἵ̅τε̅ π̅ι̅το̅πο̅ς̅
 α̅ρ̅ο̅γ̅ο̅ρ̅π̅ε̅ ἑ̅ι̅λ̅η̅μ̅ ἱ̅ν̅ε̅ρ̅ρ̅ω̅μ̅ι̅ ν̅ε̅μ̅ τ̅ε̅ρ̅ς̅ζ̅ι̅μ̅ι̅
 ρ̅κ̅. α. ε̅ρ̅τα̅μο̅ ἱ̅μ̅ω̅ο̅γ̅ ἱ̅π̅ρη̅† ἐ̅τα̅ς̅ω̅πι̅ ἱ̅μο̅ς 25
 ο̅γ̅ο̅ς̅ ο̅ν̅ χ̅ε̅ ρ̅ο̅γ̅ω̅ ἑ̅ω̅πι̅ ἱ̅χ̅ρ̅η̅ς̅τ̅ᾶ̅ν̅ο̅ς̅ (sic)
 ἱ̅π̅ε̅ π̅ω̅φ̅ι̅τ̅ χ̅α̅ς ἐ̅ζ̅ω̅λ̅ ἑ̅ι̅λ̅η̅μ̅. ἐ̅τα̅γ̅δ̅ι̅ δε̅
 ἵ̅†̅ε̅π̅ι̅ς̅το̅λ̅η̅ ἵ̅χε̅ ν̅ε̅ρ̅ρ̅ω̅μ̅ι̅ α̅γ̅ο̅ς̅ α̅γ̅ε̅ρ̅ω̅φ̅η̅ρι̅
 ἱ̅ν̅ι̅ν̅ι̅ω̅† ἱ̅χ̅ο̅μ̅ ἐ̅τ̅ω̅ο̅π̅ ἐ̅β̅ο̅λ̅ζ̅ι̅τε̅ν̅ π̅ι̅ᾶ̅γ̅ι̅ο̅ς̅
 ρ̅ε̅ω̅ρ̅γ̅ι̅ο̅ς̅ ο̅γ̅ο̅ς̅ π̅ι̅χ̅ρ̅η̅ς̅τι̅ᾶ̅ν̅ο̅ς̅ ἐ̅τα̅ρ̅χα̅ λ̅ο̅γ̅ῶ̅ 30

†ωφηρι ἵμας δ ἵτε πιάριος γεωργιος.

ἔβρηι νημαq ἐταqσωτεμ αqραωι ἔμαωω
 αqμοωι εqζιωω βεν ἰλῆμ τηrc ἵνῆταγ-
 ρκ. β. ωωπι ἵπιρωμι ἵιογδαι βεν πτοπος ἵπιάριος
 γεωργιος οyon niben ἐταγσωτεμ ναγ†ωoy
 ἵφ† αγτωoyνοy τηroy ἵξε νεqςνηoy nem 5
 τεqςζιμι nem νεqωηρι [nem] νεqωφηp nem
 ζανκεμηω ἵιογδαι αγὶ ωαροq αqχω ἔρωoy
 ἵζωβ niben ἐταγωωπι ἵμοq οyoz ἵθωoy
 ζωoy αγερζο† ἔμαωω οyoz αγὶ ωmc τηroy
 ρκλ. α. βεν πιέζοoy ἔτεμμαγ βεν πτοπος ἵπιὰ- 10
 ριος γεωργιος βεν φραν ἵφιωτ nem πωηρι
 nem πιπῆα ἔθ ογав εγώoy ἵφ† ωα ἔνεζ.

†ωφηρι ἵμας δ ἵτε πιάριος γεωργιος.

ἀ φραν ἵπιάριος γεωργιος οyoz ἀ πεqωι
 cωp ἔβολ βεν μαι niben xe qiri ἵζαννιω† 15
 ρκλ. β. ἵχοm nem ζανμηιni nem ζαν ωφηρι nem
 ζανταλδο εγωω εqζιογὶ ἵνιζεμων ἔβολ. ne
 οyon ογρωμι δε βεν τχωρα ἵνιπεpcic ἐπεq-
 ραν πε νικανοp εqoi ἵαρχων ἔxen †τεpe
 ῑ ἵτε νιπεpcic ἐpe οyon ωηρι ἵταq xe 20
 ἀνατολιος ἐpe οyon ογςεζт χη βεν πεq-
 cωma ἐpe οyon ζανκεχωoyνι βεν πεqζo
 αqσωτεμ εθβε νιχοm nem νιωφηρι ἐτα φ†
 ρκβ. α. αιτοy ἔβολζιτοτq ἵπιάριος γεωργιος αqωω
 ἵμοq ἵνογωω ἵπαιρη† εqχω ἵμοc xe ἔωωπι 25
 ἵτε φ† nem πιάριος γεωργιος ταλδο ἵπαι-
 κωκ ἵςεζт ἔβολβεν πζo ἵπαωηρι †να†

ἡογκυῖναιον ἡνοῦβ ἐβοῦν ἐπερτοπος
 ἡταωπι ἡχρηστῦανος nem πανι τηρρ. ac-
 ρκβ. β. ωπι δε ἐταφ†ρωρ ἡπαρη† οὔορ ἐταρτωνρ
 ἡζανὰτοοῦι ἐπερρα† ἂ πρρ ἡπερρωρι
 οὔχαι οὔορ ἡπερλι ἡμῆνι ἡτε πικερτ ωπι 5
 βεν περρρ οὔορ νικανωρ πινιω† ἡαρχων
 ἡτε νιπερσις ἐταρναῦ ἐταινιω† ἡωφηρι
 ἐτασωπι ἡπερρωρι αρτωνρ αρβι ἡνιζωρον
 ἐταρρω ἡμωοῦ nem ζανκεμῶ ἡσκεῦος
 nem ἡνατολιος περρωρι nem νερρσῆνοῦ nem 10

ρκρ. α. ζανκεμῶ ἡτε νιπερσις ἐταῦι nemαρ αῦ-
 τωοῦνοῦ αῦταλωοῦ ἐζανὲχνοῦ αῦι ἐπτοπος
 ἡπιαριος γεωργιος αῦχωκεμ ἡπερρωρι βεν
 πιλουτηρ αῦθαζρρ ἡνερ βεν πιφανος ἂ
 περρωμα τηρρ οὔχαι σατοτρ αρ† ἡπερ- 15
 ρωρον ἐβοῦν αρβι ωμς nem νη εθ nemαρ
 ἐφραν ἡφιωτ nem πωρι nem πιπῆα ἐθοῦαβ

ρκρ. β. εῦωοῦ ἡφ† nem πιαριος γεωργιος ἐχεν
 πιρμοτ ἐταρωπι νωοῦ αςωπι δε ἐταῦι
 ἐτοῦχωρα αῦκωτ ἡοῦνιω† ἡεκκλησιὰ αῦ- 20
 μοῦ† ἐφραν ἡπιαριος γεωργιος ἐρρηι ἐχως
 οὔορ αροῦωρπ ἐαντιδχιὰ αρῖνι ἡοῦἐπις-
 κοπος ἡμῆνοῦ† αρερὰγιάζιν ἡπιτοπος βεν
 φραν ἡφιωτ nem πωρι nem πιπῆα ἐθοῦαβ.

ρκδ. α. nem φραν ἡπιαριος γεωργιος οὔορ ἂ οῦμῆω 25
 ἡτε νιπερσις βι ἡπιωμς ἐθοῦαβ ἡπιερρρρ
 ἐτεμμαῦ ἡτε ρωμι ἡτε ςζιμι ἡτε κοῦχι ἡάλοῦ.
 ἐταῦναῦ ἐπιαλοῦ ἐταρρρχαι ἐβολζα πικωκ
 ἡσερτ βεν πτοπος ἡπιαριος γεωργιος οῦμῆω
 εῦωωνι ἡτε νιπερσις αῦναρ† αῦωανι ἐβοῦν 30

†ωφηρι ἡμας ἐ ἵτε πᾶριος γεωργιος.

ἐπιτοπος ἐτεμμαγ φαγουχαι σατοτογ
 ρ̅κ̅α. β. εὔωγ ἡφ† nem πᾶριος γεωργιος φα ἐνεε.

†ωφηρι ἡμας ἐ ἵτε πᾶριος γεωργιος.

ne oyon oywomi b̅ ἡcαμαριτης εὔοι ἡωφηρ
 nem nouērhoγ ben oyμετωωτ εὔω† ben 5
 p̅ ἡλογκοχι αὔτωογνογ αὔβωκ ἡνογτεβ-
 νωογὶ αὔβι ἡνογνογb nemωογ αὔταλωογ
 ρ̅κ̅ε. α. εὔογωω ἐζωλ ἐταμασκος ἐωωπ ἡτογπρα-
 ματιὰ ἀ ρογζι ωωπι ἐρωογ εὔμοωι ζι φμωιτ
 ναγcαχι nem nouērhoγ ζι πιμωιτ εὔβε νιχομ 10
 nem ἡωφηρι ἐτερε πᾶριος γεωργιος ἱρι
 ἡμωογ ογος αcωωπι εὔcαχι nem nouērhoγ
 αὔβωωτ ἐογτιμι ωατενμγλιον b̅ iē f̅ ρηπηη
 αγὶ ἐβογν ἐζραγ ἡχε μογὶ b̅ ἐβολθεν νηαζ
 ρ̅κ̅ε. β. ωωην εὔζοκερ εὔζεμζεμ εὔζωλεμ κατa 15
 φρη† ετcβηογτ χε αqχω ἡογχακι αqωωπι
 ἡχε ογέχωρς εὔέcιμι ἡβητq ἡχε νιθρηιον
 τηρογ ἡτε πκαζι ζανμαc ἡμογὶ εὔζεμζεμ
 εὔζωλεμ εὔκω† ἡca τογbρε ἐτα νιέω ναγ
 ἐνιθρηιον ἐταγὶ ἐβογν εζραγ αὔνωωπ αὔζει 20
 ἐπεcηт ἡχε νιρωμι αὔερφαωμογ ογδε ἡπογ-
 ρ̅κ̅ε. α. ωενωογ ἡnem νιτεβνωογὶ ογδε ἡπογδοζ
 ἐρωογ αλλα αὔδζι ἐρατογ ἐρωογ εὔωωρω
 ἐζρηι ἐχωογ νιρωμι δε ναγcαχι nem nou-
 ἐrhoγ εὔχω ἡμος χε ἐωωπ ἡτε φ† nem 25
 πᾶριος γεωργιος νοζεμ ἡμον ἐβολθεν ρωογ
 ἡναιθρηιον тенна† ἡπαι ωε ἡλογκοχι ἐβογν
 επεqтоπος ἡτενωωπι ἡχηcτιανος αcωωπι

ῥκς. β. δε ἐταγ† ρωογ ἴφ† ἴπαιρη† ἅ πιάραθος
φ† φηέθοογω φνοζεμ ἵρωμι niben φη-
ἐτασθε νεμογὶ ἐρ ζιρηνη nem δανηλ πιπρο-
φητης αἰτης ἐπζητ ἵναικεχωογνι αἰχωbc
ἵχωογ επес[ηт] ογοζ αἰ†χωογ ἐβογν ἐπιαζ 5
ωωην αἰωθενωογ nιρωμι δε ἐτα πογζηт
семни ἐρωογ αἰέμι ἐ†δωρελ ἐτασταζωογ

ῥκζ. α. xe θα πιάριος γεωργιος δε αἰ†ωογ ἴφ† nem
[περ] μαρτυρος ἐθογав ογοζ ἐταγμοωι ζιτζη
ἵογκογχι αἰξιμι ἵνιτεβνωογὶ εἰμονι ἴπεζλι 10
ἴπετζωογ ωωπι ἴμωογ ἵθωογ δε αἰτα-
λωογ αἰὶ ἐζηηι ἐπιδιμι (sic) ναγcαχι nem
νογέρηογ nem nιρωμι ἵζωb niben ἐταγωωπι
ἴμωογ ογοζ ογον niben ἐταγcωтем αἰερ-
ωφηρι ἵνιχοm nem nιωφηρι ἵτε πιάριος γεωρ- 15

ῥκζ. β. ριος nιρωμι δε ἵτε πι†μι ναγcαχι батотоγ
πε εἰχω ммос xe ἅ nιθρηιον ἐτεμμαγ тако
ἵζανμηω ἵρωμι nem ζανкеμηω ἵτεβνωογὶ
ἵτε ταixωpa αλλα πταιδ ἴπιάριος γεωργιος
πε ἐταρναζεμ θηνογ ἐταιοργη мененca 20
най αἰcοбни nem νογέρηογ εἰχω ἴμοc xe
φηέτανχογ тennaic ἐптоπος ἴπιάριος γεωρ-

ῥкн. α. ριος бен ογωепзмот εἰωογ ἴφ† ἵтенωωπι
ἵхристiанос бен ογμεθми αλλα ἴпенөрен-
тасθон ἐφазογ зос anι ωα παιμα марен- 25
зωλ ωα δамаскос ἵтенωωπι ἵтенπραгматiа
зина ἵтенxiми ἵογκογχι ἵтен† бен ογcωογ-
тен ἐταγὶ δε ἐп[д]амаскос αἰξιμι ἵζανōни
ἵλaнaми εἰ† ἴμωογ ἐβολ нηέτογмоγ†

ῥкн. β. еρωογ xe λaмac αἰωοпоγ бен пiр ἵλoγкoxи. 30

ἔταγὶ ἐζρηι εἰλῆμ αὐτηιτοῦ βα ̅̅ ἵλογοχι
 ἵπατοῦφορ ρω ἔτοῦβακι τσαμαριὰ αὔσαχι
 ἵχε νιρῳμι νεμ νοῦἐρνοῦ εὔχω ἵμος χε
 πζμοτ ἵφ† ωηπ χε ἵ πᾶριος γεωργιος
 εῶρενερπεμπωα ἵπαινω† ἵζμοτ αςωωπι 5
 δε ἔταγὶ ἔτοῦβακι αὐταμε οὔον νιβεν νεμ
 ρ̅̅κ̅̅. α. νοῦςυνγενης ἐνιχομ νεμ νιωφηρι ἔτα φ†
 αιτοῦ νεμωοῦ οὔορ αὐτωοῦνοῦ αὔβι ἵπῖρ
 ἵλογοχι ἔταγωω ἵμωοῦ ἔτηιτοῦ ἵπτοπος
 ἵπᾶριος γεωργιος οὔορ αὔζιωω βεν †βακι 10
 τηρς εὔχω ἵμος χε φηῆθοῦωω φ† μαρεϋὶ
 ἐπτοπος ἵπᾶριος γεωργιος νεμαν ζανμηω
 ἵρῳμι νεμ ζανςζιμι αὔι ἐβολ νεμωοῦ βεν
 τσαμαριὰ ἔταγὶ δε επιτοπος ἐθοῦαβ αὐ†
 ρ̅̅κ̅̅. β. ἵνογδωρον ἐβοῦν αὔναγ ἐζαννιω† ἵωφηρι 15
 νεμ ζανταλδο εὔωω ἵνηῆτωῳνι οὔμηω
 ἵδεμῳν αὔζιτοῦ ἐβολ αὐτωοῦνοῦ τηροῦ
 αὔβι ωмс ἐφραν ἵφιωτ νεμ πωηρι νεμ
 πιπῆα ἐθοῦαβ αὔωωπι ἵχρηστιᾶνος ἵχε ρ̅̅ν̅̅
 ἵψγχη βεν πιῆζοοῦ ἐτεμμαγ βεν πτοπος 20
 ἵπᾶριος γεωργιος βεν οὔζιρηνῆ ἵτε φ†
 ἵμην.

ρ̅̅λ̅̅. α. †ωφηρι ἵμας ̅̅ ἵτε πᾶριος γεωργιος
 πιμαρτῦρος ἵτε π̅̅χ̅̅.

νε οὔον οὔρῳμι ἵχρηστιᾶνος βεν ἵλῆμ 25
 ἐπερραν πε ζωγратωρ νε οὔον ἵταγ νοῦ-
 ωηρι ἵμαγ εῗοι ἵπερμοῦ οὔορ ἵθοορ ζωγ
 ναῗοι ἵἀποτακρος παι ρῳμι δε νε οὔραμαδ

- ΠΕ ΕΜΑΩΩ ΕΟΥΟΝΤΑϞ ΜΜΑΥ ΝΖΑΝΝΙΩΤ̄ ΝΖΥ-
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 ΕΥὼΟΥ ΜΦΤ ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΨΑ ΠΕ-
 ΖΟΥ ἸΝΤΕ ΠΕΦΜΟΥ.

ῥλζ̄. β. †ωφηρι ἡμαρ ζ̄ ἵτε πιάριος γεωργιος.

αϑωπι δε ἐταγᾶσαι ἵχε νιβωκ ἵτε πτοπος
ἡπιάριος γεωργιος ἅ ποικοινομος εἰρογσωρ
ἐβολ ζινα ἵσεθωογ† ἐβογν ἡνιὰπαρχη nem
νιζωρον ἐτογ† ἡμωογ ἐβογν ἐπτοπος 5
ἐθογав ἵτε πιάριος γεωργιος ἐπι δε ωаре
ογμнω ἡανογφηρι ἡζανζωρον ιε ζανφери

ῥλζ̄. α. ιε ἡογτεβνωογὶ ἐβολзен τογχωρα εγ†
ἡμωογ ἐπτοπος ἡπιάριος γεωργιος εἰβε
νιχοm nem νιωφηρι ἐναqιρι ἡμωογ ογορ 10
ογμнω ἡсζими ἡαδρην ἐωπι ἡτογωω ἡμωογ
nem ζαντεβνωογὶ ἐβογν ἐπιτοπος ωαγμici
ογορ ογμнω ἡχοι εγερзωт бен φιοm ἡρε-
ωανογχιmων τωνq ἐχωογ ἡτογερкγντι-

ῥλζ̄. β. neγin (sic) бен †ογνογ ωаре †βοἡθια ἵτε 15
φ† ταρωογ ἡχωλεm ἵτε πογχοι νοгem
ωατογμονι ἐπιλγμнн ογορ ογμнω ἡτεβнн
ἐωπι ἵτε πογннв ωω ἡμωογ ἡτεqωтем-
тнитоγ ωаре нитеβνωογὶ μοωι ἡμαγᾶτογ
ωατογωе ἐβογн ἐπεqтоπος εἰβεογ †φири 20
εἰβε нитеβνωογὶ ἡμαγᾶτογ нαι εἰμοωи

ῥλн. α. ἡμαγᾶτογ εγзел ἐπιτοπος ἡтаχω ἡсωи
ἡнαιниω† ἡωφηри нαιωе ἡατψγχн nem нαι
ωни nem нαιχοm nem нαιноγв нαι ἐωαγμοωи
ἡμαγᾶτογ бен πιαнр ἡφ[p]н† ἡнιζала† 25
ωατογζωλ ἐπτοπος ἡπιάριος γεωργιος бен
†βοἡθια ἵτε φ† ἐтωνн зωс те ἐре ογχοи
ερкγннαιнеγин ιе ζανωе ιе ἡансбай ιе ζан-
ноγв ιе ζаннтос ἐτογci† ἡμωογ ἐφιοm бен

- πλ̄η. β. οὐναρ† βεν φραν ἡπιᾶριος γεωργιος
 ωαγθενωογ ἡμαγὰτογ βεν πᾶηρ ωατ-
 ογωε ἐβογν ἐπερτοπος ναι ἡνιω† ἡχομ νεν
 ναιωφηρι ετοω ἐρε ογον νιβεν ναρ† ἐρωογ
 ογορ ἐρε ζανκεχωγνι οι ἡαθναρ† ἐρωογ 5
 ογαι δε ἐβολβεν νιβοκ ἡτε πιτοπος αqδρι
 εqκωλπ ἡνιενχαι ἡτε πιτοπος εqδῐ ἡμωογ
 ρλ̄θ. α. ἐβογν ἐπερῐ ἡ πῐμαρτγρος ἐθογδβ ωογ
 ἡζητ ἐχωq ωα πχωκ ἡῆ ἡρομῐ χε παντος
 qναερμετὰνοῐν ἐχεν νεqνοβῐ ἡταχω νaq 10
 ἐβολ ἡθοq δε ἡπαqχα τοτq ἐβολ¹⁾ εqῐῐ
 ἡπαιρη† αλλα φῐ νιβεν ἐτογνα† ἡμωογ
 νaq χε διτογ ἐπιτοπος ωαqδῐτογ ἐπερῐ
 ἡτεqςζῐμῐ ἡφρη† ἡιογδας ἡπῐხოγ εqκωλπ
 ἡσα πῐσωτηρ ἐβολβεν πῐκλoκοκομων εqδῐ 15
 ρλ̄θ. β. ἡμωογ ἐβογν ἐτεqςζῐμῐ ἐτρωογ νῡ τηρογ
 ἐτογ† ἡμωογ ἡπῐσωτηρ ωαqτηῐτογ ἐπῐ-
 κλoκοκομον ἐτοτq ἡιογδας ἡθοq ζωq ωαq-
 κολπογ ἡτεqτηῐτογ ἐτεqςζῐμῐ ἐτρωογ εῶβε
 φαι ρω ἡ πῐνιω† ἡπῐρασμοc ταqοq ζωc 20
 τε ἡτεqοxζq ἡμαγatq ἐπῐ δῡ νῐκεμαῶθηc
 τηρογ ἡχεν ἐτα πῶc θαωογ ἐ†μετὰποc-
 ρῡ. α. τολοc αγχω ἡcωογ ἡνογῡῐ νεν ἡογζῐοῐ
 νεν ἡογωῡῐ αγογὰρογ ἡσα πωῡῐ ἡφ†
 ἐτονῡ ωατεν ἡογδας ἡμαγatq ετε ἡπεq- 25
 μοωῐ ἡσα πεqῶc αλλα εqζηλ ἐβογν ζα
 τεqςζῐμῐ εqωοπ βεν παῐδωῡεν ἡογωτ νεμαc
 εῶβε φαι ἡ παῐαβολοc χεμ μανογορ ἡῡητq

1) The Ms. writes ἡπαqχα τοτq ἐβολ twice.

†ωφηρι ἵμας ἢ ἵτε πἰλριος γεωργιος.

ωατεραις ἵωεμμο ἐφ† παρη† οyon нивен
 εἰναςωτεμ ἵσα ἵογςιμι ἐτρωου ωατογαι-
 ρῃ. β. τογ ἵωεμμο ἐφ† εταρθαιωου παικε ογαι
 δε ζωq ναqοι ἵβοκ ἐπτοπος ἵπἰλριος γεωρ-
 ριος εγ† ἵτερxρι[α] ναq κατa φρη† ἵνερω- 5
 φηρι τηρου ωαqδitou ἐβοyn ἐπερηι ἵπερxα-
 totq ἐβολ ερκωλπ ἵσα нивенxαι ἵτε πτοπος
 ερδῖ ἵμωου ἐβοyn ἐπερηι мененца наи ἅ π-
 ρῃ. α. μαρτυρος ἐθουab xω ἵογδεμων ἐβοyn ἐροq
 ερρωου ἐμαωω αq† ἵzανниω† ἵβici наq 10
 ἵπἰερωου нем πἰεxωpз оγoз ἅ πἰδεμων ἵни
 ἵμοq ἐβοyn ἐ†εκκληciἅ αqсахи ἵβηтq
 εрxω ἵмос xε ἅнок pω αἰωλι ἵογμнω ненxαι
 ἵτε πτοπος ἐβοyn ἐпани зωλ ἐβοyn ἐпани
 ρῃ. β. тетеннаxεμου ἐταγρωλ δε αγxεμου κατa 15
 неρсахи мененца ἅвот в ерωоп бен наиbici
 ἵπαρη† ἅ πἰλριος γεωργιος ωензнт бароq
 αqтaлдоq оγoз ἅ πoικoнoмoс зитq ἐβολбен
 πτοπος оyon δε нивен ἐтаγсωтеμ αγ†ωου
 ἵφ† нем πἰλριωс γεωργιος. 20

ρῃ. α. †ωφηρι ἵμας ἢ ἵτε πἰλριος γεωργιος.

не оyon оγρωми δε ἵpамaδ бен тaнтiδ-
 xiἅ ἐπερпан пе εγлогιος ере оyon оγχοи
 ἵтаq ерерзωт бен φioм ерерзωв бен
 оγниω† ἵπpαгмaтiα πipωми δε не оγнaнт 25
 пе ер† ἵzанниω† ἵαгaπн ἵнизhки нем¹⁾

1) The Ms. writes нем wrice.

- νικωβ ναqt ἵξανπροσφορα nem ζανὰ-
 ρμβ. β. παρχη ἡεκκλησιὰ nιβεν ἵτε ἀνποχιὰ τεq-
 βακι eqiri νογνιω† ἡαριστον ἡνικληρικος
 τηρογ ἵτε τεqπολις ἵκοπ β ἵτρομπι ογος
 eqoyom eqcω nem παρχηἡεπισκοπος ἵογ- 5
 μνω ἵκοπ eqτωβς ἵφ† ἵχογ nιβεν eqζηλ
 δε on ἐπιωτεκωογ ογος nape ογον ογμνω
 ρμβ. α. ἡμετραμαδ ωοп naq πε eqζηλ ἐπτοπος
 ἡπᾶριος γεωργιος ἵογμνω ἵκοп. ογος on
 eqζηλ ἐπεqνιω† ἡἐροογ ἡωαι ἐτε φαι πε 10
 соγкῑ ἡφαρμογoi naqωληλ πε ζεν πιτοπος
 eq† ἵογθερμεci ἐβογн ἐπιτοπος ογος ἵτε-
 qoyom ἵτεqсω nem πιοικονομος ἵτεqтacθo
 ἐπεqнι βεν ογζιpннн acωopi δε мененca
 ρμβ. β. ἡβ nρομπι eqiri ἡпαιpн† ἡ παιὰβολος πιχαχι 15
 ἵτε ογον nιβεν εθназ† ἐпхс aqχος ἐροq
 εθβε neqметнаht ἐнаqiri ἡμωογ aqтоγнос
 ογνιω† ἡгноφος ἡхаки βεν φιοm nem ογχι-
 мων πιχοι δε ἵτε εγлогιος naqmoni ἐπιχρο
 πε nineq δε aγepзo† хе ἡне πιχοι тако ба- 20
 ρμα. α. pωογ ἡceзωλ βεν φιοm aγτωογnoγ aγini
 ἡнискеγoc ἐπιχρο nem noγзвoc ἡἡнаpке-
 on τηρογ ἐπιχρο aγepπeхωpз τηpq eyep-
 знви tote ἡ πiθnoγ зωλεm ἡπιχοι ἡпоγѐми
 хе ἐтаqзωλ ἐθων ἐта πioγωini δε cωp ἐβολ 25
 aγhicι eyκω† ἡпоγximi ἡπιχοι ἵτε εγλο-
 гιος aγi ἐзpнι aγтаme εγлогιος ἐзωb nιβεν
 ἐтаγωopi ἡθooq δε nem τεqсзimi naγpimi
 ρμα. β. πε ογος naγepзнви мененca nai aγωфп
 змoт ἡтoтq ἡφ† eyxω ἡмoc хе пeтeзnaq 30

- ἵποτ μαρεφωπι μαρεφ φραν ἵποτ ωπι
 εφсμαρωογт ωα ἐνεζ ἀρεωαν φ† ογωω
 қнаерпинаи neman ἵτενεαμιδ on ἵκεχοι
 ἵπεερη† ναι δε εγχω ἵμωογ ἵνογερηογ
 ρμε. α. εγ†nom† ἵνογερηογ βεν ποτ ἵθωογ δε 5
 ναγταρηογ πε ἔχεν νιχρημα ετχη ἵτοτογ
 зиппе ic παιδᾶβολος αητογνος κε πирасmос
 ἔзρη ἔχωογ εφοι ἵνιω† ἐφαι ογρωμι δε
 ἵρεμῆχηми εφοι ἵстребла ἑμαωω βεν †мет-
 soni ἑταγκω† δε ἵсωq ἑβοθεq αητωνq 10
 αηφωт αqι зичен φιοm κατα ογ†μα† δε ἵτε
 ρμε. β. псатанас αηχιμι ἵογχοι εφερзωт етантио-
 χια αqᾶлнι ἐροq αqι ἑμμαγ αηωωπι δε βатен
 пнι ἵεγлогιος мененса занкекоюче ἵεзооγ
 εqχη βатен пнι ἵεγлогιος αηωωπι наq ἵер- 15
 гатнс ἵромпи β† αqᾑmi ἑзωв нивен ἐт βен
 пнι ἵεγлогιος ἵпоγᾑmi зε ογsoni пе αγχα
 ρμε. α. πογзнт ἐβολ nemaq ἵθοοq δε αγχιμι ἵке β
 ἵпараномос ἵπεερη† αηερωφηρ ἐρωογ
 ката φρη† ἐре †гpαφн xω ἵmос зε ωаре 20
 пюγαι пюγαι томq nem φнетòни ἵмоq
 ἵθωογ δε αγсoбни nem noγερηογ εθοργκωлп
 ἵпнι ἵεγлогιος асωωπι δε ἑта пезооγ
 ἵпимартγρος βωнт ἑβογн ἑте φαι пе соγкг
 ρμε. β. пфармоγθι ἅ εγлогιος севтωтq nem зан- 25
 кемнω ἵρωми nemaq εθοργωенωογ ἐπιτοпос
 асωωπι δε εγχη ἵмаγ ката φογωω ἵφ†
 атωωми ἵεγлогι[ос] ωωπι асмоγ астωнс ἵхе
 теqсзими nem neqсннoγ αγωенωογ агpими
 ἐрос αγχω ἵпиремῆχηми βатен пнι ἵθοοq 30

ῤῢΖ. Α. ΔΕ ΑΓΤΩΝΓ ΑΓΩΕ ΝΑΓ ΕΒΟΥΝ ΕΠΙΝΙ ΝΧΩΛΕΜ
 ΝΕΜ ΝΕΓΚΕΩΦΗΡ ΑΓΔΟΛΟΥ ΝΕΜΑΓ ΕΒΟΥΝ ΕΠΙΝΙ
 ΑΓΟΥΩΜ ΟΥΟΖ ΑΥΣΩ ΑΥΕΡ ΠΙΕΖΟΥΓ ΤΗΡΓ
 ΕΥΩΩΛ ΝΣΑ ΠΗΙ ΝΕΥΛΟΓΙΟΣ ΑΥΩΛΙ ΝΝΙΝΟΥΒ
 ΝΕΜ ΝΙΖΑΤ ΝΕΜ ΝΙΣΚΕΥΟΣ ΤΗΡΟΥ ΕΘΝΑΝΕΥ 5
 ΑΥΧΙΜΙ ΔΕ ΟΝ ἰΠΑΙΡΗ† ΝΟΥΧΟΙ ἵΤΕ ΡΑΚΟ†
 ΑΥΤΑΛΩΟΥ ΕΡΟΓ ΑΥΙ ΕΒΟΥΝ ΕΡΑΚΟ† ΑΥΦΕΡΩ

ῤῢΖ. Β. ΝΙΣΚΕΥΟΣ ΤΗΡΟΥ ἵΤΕ ΕΥΛΟΓΙΟΣ ΖΙ †ΑΓΩΡΑ
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†ωφηρι ἴμας ἢ ἵτε πιάριος γεωργιος.

ἐβολῆεν νιπρoсфора nem νιάπαρχη οὐορ
 νογὰ γαπῆ βεν νιῒζοογ ἵωαι εὔιρι ἴμωογ
 ἵνιζηκι nem νιχωβ ἴφρη† ἵωορπ ἵπογκορ-
 ρῖθ. β. γογ ἀγ† ἵνεγὰ ποθηκῆ ἐβολ nem ζωβ νιβεν
 εἰωοп naγ ἑταγογὼ δε εἰβο ἵζωβ νιβεν 5
 εἰωοп naγ ἅ πιῒζοογ ἵτε πимартγρος
 ῥωнт ἐβογν οὐορ ἅ εὔλοριος caxi nem
 τεγсζими εἰχω ἴμοc xe зһппе ic нирωми
 τηρογ ἵτε †βακι cεγῆλ ἐπτοποc ἴπιαριος
 γεωργιος ἴμον зһми ἵτοτεп an εῶρεп† 10

ρп. α. ἵται ροппи ἀλλὰ ic φ† nem πιάριος γεωρ-
 ριος εἰῒεναγ ἐπενζοxзex acepoγὼ ἵxe
 τεγсζими ἴμaиноγ† пexac naγ βен οὔεβιδ
 xe †ῒми пaсon xe ἴмон ἵτοτεп ἵзли an
 οὐορ ἴмон зли ἵρωми натензoγтeп an xe 15
 ἀνερзһки ἀλλὰ зһппе ic ωῶһн б† ἵтһи ἅλι
 θαι εῶнанес мһиc ἐβολῆεν πιῶермeci ἵтекω-

ρп. β. темκωpγ ἵ†пpоcфopα ἵτε питопоc ἑтаq-
 cωтeм εἵнаи ἵтoтc ἵтексζими ἅнегβαλ †ермн
 агpими ἵпб παλιν on ἅ εὔλοριος caxi nem 20
 τεγсζими εῶβε †зһми nem пихко ἐβολ ἵτε
 пимωит acepoγὼ ἵxe †макаpиὰ εὔφимиὰ
 ecxω ἴмоc xe пaсon εῶнанег тωнк зωλ
 ωа некωφһр πανтωc φ† натһиk εῒзанмет-

ρпa. α. ωензһт ἵпоγῖθo ἵce† ἵογῶермһci наk 25
 epoγωaп ἵтектеmmo ἵтекxpиὰ зина ἵтек-
 зωл ἐπιтопоc βен οὔзирһһн агωтeм† наk
 ἵпиῶермeci † ἵтаиωῶһн ἵнирωми етзһл ἐπι-
 топоc пeтeзnaγ ἵпoс маpегωωпи агсωтeм
 де ἵcωc агтωнк агωе naγ за οὔωφһр ἵтаq 30

πεχαq ναq xε †ουγωω ἐxω ἐροκ ἰπαιμγcτη-
 ρῆα. β. ριον ἵθοq δε πεχαq ναq xε cαxi παμενριτ
 ἵcon πεχε εγλογι[oc] ναq xε ic πεzooγ
 ἰπἰλριος γεωργιος αqῃωντ ἐβογν †ουγωω
 αν ἐκωργ ἰπικoγxi ἵδωρον ἵτε πιτοποc 5
 ἐ†† ἵμοq ἐβογν ἵτε ἵρομπι zηππε ἵμον
 zλι ἵτοτε nan ἵται ρομπι κεmi ζωκ ἐνῆ-
 ταγωωπι ἵμοι τηρογ †νογ xε παωφηp
 ρῆβ. α. παντωc †ναximi ἵογθεpμεci ἵτοτκ ἐπογ-
 ωαп ωατε φ† διῆωит ннι ἵтаерzωb ἵep- 10
 гаthc ἵтамаzq ἐβολ zocон εqсаxi ἵ neqβαλ
 †epmн oγoz πεχαq ἵεγлогιος xε ω πicон
 ἐθnaneq εθβεoγ екxω ἵnai ннι zанке-
 xωoγнi ἵпαιpη† ετοи ἵbωк наk ωа φooγ
 †ноγ xε εθβεoγ екxω ἵnai ннι εθβε oγθεp- 15
 ρῆβ. β. meci qωνῃ ἵxe φ† xε акωанepетин ἵμοи ἵ
 ī ἵлогкоxi †наthитoγ наk zина ἵтаби
 ἵпcmoγ ἵпимартγpoc αλλα ic ꝑ нлогкоxi
 ἵтот ἵпайма διτογ наk акωанepxpιἰ on
 †на† наk ἵθοq δε αqδιτογ αqῆноγ za 20
 теqсzими εqхω ммoc xε †наz† ἐφ† nem
 πἰλριος γεωργιος ἐтаnzi пeнpωoγω τηpq
 ρῆp. α. ἐpoq xε qнаepπинаи nemан ἵкесон πεχε
 теqсzими наq xε ἵ φ† θαωк ἐπiθεpμεci
 ἵθοq δε πεχαq xε пгmot ἵφ† ωep nem 25
 п[м]артγpoc ἐθoγab ἐтаиwenннι za паним
 ἵpωми αитаmoq ἐzωb нивен αqхoc ннι xε
 ἐωωп ἵteкepxpιἰ ἵmoγ ннι ἐпайма ἵта†
 наk ἵпeῆteкepxpιἰ ἵmoq ἵθoc δε acpaωи
 ρῆp. β. ἐмаωω αγωepгmot ἵтотq ἵφ† oγoz αq- 30

- τωνq ἵχε εὔλογιος αἰταλόq nem nh τηροῦ
 ἐθενεμαq ἐτζηλ ἐπιτοπος ἵτε πιάριος γεωρ-
 ριος ζηππε ic πιωμι ζωq ἐταρκωλπ ἡφνὲ-
 τεντα εὔλογιος ἐταρκμοκμεκ ἡβρηι ἡβητq
 πεχαq xε †ωογν xε αἰερνοβι icxεν таме- 5
 τάλοу ѡа ёбогн ётноу χωριc κε νιω†
 ρῆδ. α. ἡνοβι ἐταιιαιq ἐταιτῶντ ἐxεν ναωφηρ δι-
 βοθεq βεν οὔχροq εῶβε ναι χρῆμα ἡλλοτ-
 ριον ναι εῶναωπι nhι ἡογκαλαcic ἡἐνεz
 †νοу ic πέзооу ἡπιμαρτγρος αἰβῶντ 10
 †νατῶντ ἡταωε nhι ἐμαγ ἡταωληλ ἡτα†
 ἡογκοxι ἡἡτος ёбогн ёроq παντωc qнади
 змот ёзрhi ёxωи ἡπεμεθo ἡφ† ἡτεqiri ἡογναι
 ρῆδ. β. nem таталепwроc ἡψγχη αcωπι δε ἐτα
 εὔλογιος i ἐπιτοπος ἵτε πιάριος γεωργίος 15
 αἰωληλ nem nhἐθενεμαq αγι βaten πιοι-
 κονομος αγ† ἡνογawpon ёбогн огоz λ
 πιοικονομος coγεν εὔλογιος xeqnhоу ἐπι-
 тоπος ἡτεμpомпи каta теqкагc eqоγom
 огоz eqcω nemaq. ётатооуi де ωπι αγι 20
 ρῆε. α. ёбогн ἐπιτοπος αγωληλ αγδзи ёратоу ѡа
 тоγxω ἡ†cγnаzic ёбол аqι ёбол eqмоуи ἵχε
 εὔλογιος nem neqpeмἡbaki xε εὔнагwλ
 ё†агwpa ζηпπε ic πipeмἡxhми ётаqωwλ
 ἡпhi ἡεὔлогιος аqι ёбогн ёгpaγ zi †bнннн 25
 ἵτε πитоπος ёpe †каcoγли ἵτε εὔлогιος
 тои ёроq ёpe ниноγв мнр 'сабогн ἡмоq аг-
 ρῆε. β. coγωνq caтotoу агqoxи ёбогн агλomи
 ἡмоq ἡооq де аqоγωу ёφωт пе ἡөωоу де
 агconгq агенq ёратq ἡπιοικονομος. пexε 30

πιοικονομος ναq xε ακε̄ρογ ἵνικεγος ἔτακ-
κολπογ ἵθοοq δε πεχαq xε ἰπικελπ ῥλι παῶc
εγλοριος κcωογν ῥωq xε διερρομπι cνογ†

ῥῆc. α. ἵεργατῆc νακ ἰπικελπ ῥλι ἔβολῃεν πεκῆι
ἔνεz τακαcογλι ῥω τε θαι ἔταιωοπc ἔβολ- 5
ῃεν †λῆωρα πεχε πιοικονομος ναq xε χῆαι
nemῆι ἔῃογν ἐπιμανερωωογῶι ἵτε πἰλῆριος
ῥεωρῆριος ἵτεκωρκ nῆι ἰφραν ἰφ† nem
πἰλῆριος ῥεωρῆριος xε ἰνοκ αν ἔταικολπογ
ἵτεκῶε νακ ἵθοοq δε αqραῶι xε qῆαερ ἔβολ 10

ῥῆc. β. ἵτεqῶε ναq αqωῶ ἔβολ εqῆω ἰμοc xε μαι
nιβεν ἔτεκογῶq †ῆαωρκ νακ ἵρη† nιβεν
ἔτεκογῶq αqῶιτq δε xε qῆαωρκ πεχε πιοι-
κονομος xε cῆοq nῆι ἔφαζογ ἰ φαι cωτπ
ναq ἰφμογ ἔzοτε πωνῃ †ῆω ἰμοc nῶτεν 15
xε icῆεν ἔτε πῆρωμι να† ῆ† ἵῶενφατ xε

ῥῆc. α. εqῆαωρκ ἰ πἰλῆριος ῥεωρῆριος κῆν ἔταμοι
ῃεν ῆραcογῶι ῃεν παιῆxωρz xε cεῆαιῆι zα-
ροκ ἵνογρωμι ῃεν ραc† ἔταqκωλπ ἰπετεν 20
τῆι ἵπερχαq ἔβολ αν εκερβасаῆιzῆν ἵμοq
ῶατεq† νακ ἵπεταqκολπ τηρq ογοz ἰνοκ
ἵπικα† ἐπιzοpαμα ῶα †νογ αqερκελεγῆν

ῥῆc. β. δε αγῶι ναq ἰμῆανκλαβι β ἵβερι ἔταγῆνογ
δε αγ† ἵzανῆιῶ† ἵῶαῶ ναq ἵθοοq δε ναq- 25
xω ἵρωq ναqсаxῆι απ πε πιοικονομος δε
αqωρκ εqῆω ἰμοc xε πεκcῶμα ναcен παι-
μα[n]κλαβι ἔβολ αν ῶα ἵτεκμογ ιε ἵτεκ†
ἵνικεγος ἔτακκολπογ αqερκελεγῆν δε
ἔβαῶq ἔβολ ἵνεqzῶωc εzῆαq ан ἔ† ἵzαν- 30

ῤῥῩ. α. μῆω ἡωω νας ἑταγβαωq δε αχξιμ ἡνι-
 νογβ σαβογν ἡμοq πεχωογ xε ογ νε ναι
 ἡθοq δε αqογωωτ ἡμωογ εqω μμοc xε
 αιερνοβι παῶc αqογωνq ἑβολ ἡπεμθο ἡνι-
 μῆω ἕεν ὀμῆ† ἡπιτοποc ἵτε πᾶριος γεωρ- 5
 ριος ἡθοq δε αqερὸμολογιν ἡzωβ νιβεν
 ἑταγωωπι ἡμοq ἑταγ† ἡzανκενιω† ἡωω

ῤῥῩ. β. νας αqzιτq ἑβογν ἑογρι ἡxακι ογοz
 αχxαq ἡατογωμ ἡατcω zωc τε ἡτεqμoy
 ἑτα ἑγλογι[oc] δε βι ἡνινογβ αq† ἢ z 15
 ἡλογκοxι ἑβογν ἑπιτοποc αqιρι ἡογνιω†
 ἡαριcτον ἡνιzῆκι nem νιxωβ εqραωι εqωεπ
 zμοτ ἡτοτq ἡφ† nem πᾶριος γεωργιος

ῤῥῪ. α. φῆῆτιρι ἡνιxομ nem νιωφῆρι νινογβ δε
 ἑταγxεμoy ἡτοτq ἡπιρωμι ναγῖρι δε ἡzογὸ 15
 ἑ ἡωo ἡλογκοxι μεnenca ναι δε ἡ εγλο-
 ριος †zο ἑπιοικονομοc αχxω ἡπιρωμι ἑβολ
 αq† νας ἡῤ ἡλογκοxι nem †καcογλι εττοι
 zιωτq αqxαq ἑβολ ἕεν ογzιρῆνῆ πιρωμι
 δε zωq ἑταqναγ ἑ†μετωενzῆτ ἡτε εγλο- 20

ῤῥῪ. β. ριος nem νιxομ [nem] νιωφῆρι ἡτε πᾶριος
 γεωργιος καταφῤ† ἑταqταμε πιοικονομοc
 ἑπιzοpαμα αq† ἡ†κε ῤ† ἡλογκοxι ἑβογν
 ἑπιτοποc ἡτε πᾶριος γεωργιος αqωωπι εq-
 ωεμωι ἡνῆῆτωωνι ωα πεzοoy ἡτε πεqμoy 25
 ἡ πᾶριος γεωργιος βι zμοτ ἑxωq αχxα νεq-

ῤῥz. α. νοβι νας ἑβολ μεnemca ναι ἡ πᾶριος γεωρ-
 ριος ογονzq ἑεγλογιος ἕεν πιῆxωpz πεxαq
 νας xε ἡ πῶc cωτεμ ἑνεκπροceγxῆ nem
 νεκμετναῆτ zοcον αῖεμι xε πινα ἡḃῆτκ 30

- ἔβογν ἐνιζηκι nem νιχωβ †ναῖρι νογναι
 NEMAK BEN ΠΑΙΕΝΕΖ nem BEN ΠΕΘΗΝΟΥ AK-
 ρζ. B. ωανογωω ἐζωλ ἐπεκνι χναξιμι ἡπαικενιω†
 ἵχοι ἵτακ ἐταρσωρεμ εφοπτ ἡποθηνκн nem
 ωε οἴτογ νακ ἐτεκπολις ρινα ἡτεκκωτ 5
 ἡογτοπος BEN παραν †ναςμογ ἐροκ χε
 ἡνεκωωτ ἡγλι ἡαγαθον BEN πεκωνb ας-
 ωωπι δε ἐτα πιογωini ωαι ἡ εγλογιος σαχι
 ρζα. A. nem νιρωμι ἐζωβ νιβεν ἐτα πᾶριος γεωρ-
 ριος χοτογ ναρ BEN πῆχωρρ αγερωφηρι 10
 ἐμαωω ογορ αγταλωογ ἡογχοι αγερζωτ
 ἐταντιδχιᾶ ρηππε ις πᾶριος γεωργιος αριni
 ἡπιχοι ἡτε εγλογιος ἐβογν εγραγ ἐρε ογον
 ογνιω† ἡπεθνανεγ ταλνογτ ἐρογ nem
 ρζα. B. ρανωε ἡκγπαρισος ἡ εγλογιος δε σογωνρ 15
 nem νηῆθενεμαρ αγτωογνογ αγταλωογ ἐρογ
 εγραωι αγενρ ἐρρη ἐταντιδχιᾶ αγριωω
 ἡ†πολις τηρς ἐταγςωτεμ δε αγ†ωογ ἡφ†
 nem πᾶριος γεωργιος ἡ εγλογιος δε †
 ἡρanniω† ἡαγαπη ἡνιζηκι nem νιχωβ nem 20
 ρζβ. A. νιορφανος ἡπερσογ ἡπᾶριος γεωργιος ναρε
 νεγπροσεγχη nem νεγπροσφορα nem νεγ-
 ἡπαρχη μην ἐβολ BEN νιῆκκλнciᾶ ἡchoγ
 νιβεν αρκωτ ἡογτοπος ερταινογт BEN φραν
 ἡπᾶριος γεωργιος πιμαρτγρος ἐθογав αρ- 25
 ωωπι ερωεμωι ἡbηтγ ἡθογ nem τερςρimi nem
 ρζβ. B. νεγωηρι ωα περσογ ἡτε περμογ ἡ πᾶριος
 γεωργιος οἱ ρμοτ ἐχωρ ἡπεμθο ἡφ† αερω-
 φηρετερμετογρο BEN ἡλнм ἡτε тфе πιμαἐταρ-
 οἱωωωογ ἡμογ αερωαι nem νηῆθογав τηρογ 30

†ωφηρι ἡμας θ̅ ἡτε πᾶγιος γεωργιος.

ῤ̅ζ̅Γ̅. α. †ωφηρι ἡμας θ̅ ἡτε πᾶγιος γεωργιος.

αϝωπι δε βεν ὁμετογρο ἡδιοκληδαῖνος
πᾶνομος ἡωαμωε ἰδωλον φη̅ε̅τρωου̅ ἐβολ
ογδε πκαρι τηρϣ νε ογον ογστратγλατης
βεν τερμετογρο ἐπερραν πε ευ̅ριος̅ ε̅ροι
ἡαγριος βεν σμοτ ογο̅ς̅ ἡ̅ε̅παντροπος̅ ε̅ρ- 5

ῤ̅ζ̅Γ̅. β. ρωου̅ ἑμαωω πογρο δε διοκληδαῖνος (sic)
α̅ρ̅ωω̅ να̅ ϣ̅ ἡ̅ ἡ̅βα ἡ̅ματοι̅ ογο̅ς̅ α̅ρ̅ογορ-
ποϣ̅ ἑ̅β̅ρη̅ ἑ̅χ̅η̅μι̅ ε̅ροϣ̅ωρ̅ω̅ερ̅ ἡ̅ν̅ι̅ε̅κ̅κ̅λ̅η̅σι̅α̅
τηροϣ̅ ογο̅ς̅ ἡ̅σε̅κ̅ω̅τ̅ ἡ̅ν̅ι̅ε̅ρ̅φ̅η̅ο̅γ̅ι̅ ἡ̅τε̅ ἡ̅ι̅δ̅ω̅-
λον̅ ε̅τ̅δ̅α̅β̅ε̅μ̅ βεν̅ μ̅αι̅ ἡ̅ι̅β̅ε̅ν̅ φ̅αι̅ δε̅ βεν̅ 10
π̅χ̅ι̅ν̅ο̅ρ̅ε̅ϣ̅ι̅ ἑ̅β̅ρη̅ ἑ̅τ̅χ̅ω̅ρα̅ ἡ̅χ̅η̅μι̅ α̅ρ̅ωω̅
ἡ̅ζ̅α̅ν̅ζ̅γ̅ε̅μ̅ων̅ κα̅τα̅ β̅α̅κ̅ι̅ νε̅μ̅ ζ̅α̅ν̅κ̅ο̅μ̅η̅ς̅

ῤ̅ζ̅Δ̅. α. νε̅μ̅ ζ̅α̅ν̅δ̅ο̅υ̅ζ̅ ογο̅ς̅ α̅ρ̅ε̅ρ̅κε̅λε̅γ̅ι̅ν̅ ε̅ροϣ̅ς̅ον̅ς̅
ἡ̅ν̅ι̅χ̅ρ̅ι̅ς̅τι̅α̅ν̅ος̅̅ τηροϣ̅ κα̅τα̅ ἡ̅πα̅ρ̅χ̅ι̅α̅ ἡ̅ι̅β̅ε̅ν̅
α̅ρ̅†̅ ἡ̅ω̅ου̅ ἡ̅ζ̅α̅ν̅ν̅ι̅ω̅†̅ ἡ̅δ̅ι̅μο̅ρ̅ι̅α̅ νε̅μ̅ ζ̅α̅ν- 15
β̅α̅ζ̅α̅ν̅ος̅ ε̅γ̅β̅ο̅ς̅ι̅ ἐ̅π̅β̅αι̅ δε̅ α̅γ̅ω̅λι̅ ἡ̅το̅γ̅λ̅α̅φ̅ε̅
βεν̅ ρ̅ω̅ς̅ ἡ̅τ̅χ̅η̅ϣ̅ι̅ α̅γ̅ω̅πι̅ ἡ̅μ̅α̅ρ̅τ̅γ̅ρ̅ος̅ α̅γ̅μο̅υ̅
ἑ̅χ̅ε̅ν̅ φ̅ρ̅α̅ν̅ ἡ̅π̅ε̅ν̅ο̅ς̅̅ ἡ̅ς̅̅ π̅χ̅ς̅̅ ογο̅ς̅ α̅ρ̅ο̅γ̅ω̅ρ̅π̅

ῤ̅ζ̅Δ̅. β. ἡ̅ο̅γ̅π̅ρ̅ο̅ς̅τ̅ο̅γ̅μα̅̅ ἐβολ̅ βεν̅ χ̅α̅ τηρς̅ ἡ̅χ̅η̅μι̅
α̅γ̅ω̅ρ̅ω̅ερ̅ ἡ̅ν̅ι̅ε̅κ̅κ̅λ̅η̅σι̅α̅ τηροϣ̅ ογο̅ς̅ α̅γ̅κ̅ω̅τ̅ 20
ἡ̅ν̅ι̅ε̅ρ̅φ̅η̅ο̅γ̅ι̅ ἡ̅τε̅ ἡ̅ι̅δ̅ω̅λον̅ ε̅ροϣ̅ω̅ε̅μ̅ω̅ι̅ ἡ̅ν̅ι̅-
δ̅ε̅μ̅ων̅ ἡ̅β̅η̅το̅γ̅ α̅ϝω̅πι̅ δε̅ με̅νε̅ν̅ς̅α̅̅ ν̅αι̅
τηροϣ̅ ἡ̅ φ̅†̅ π̅ι̅λ̅α̅θ̅ος̅̅ ε̅ρ̅φ̅με̅γ̅ι̅ ἡ̅ν̅ι̅π̅ε̅τ̅ρ̅ω̅ου̅
τηροϣ̅ ἑ̅τα̅ρ̅α̅ι̅το̅γ̅ ἡ̅χ̅ε̅ π̅ι̅δ̅ς̅ε̅β̅η̅ς̅̅ ἡ̅ο̅γ̅ρο̅ δ̅ι̅ο̅κ̅-
λ̅η̅δα̅ι̅δ̅α̅ν̅ος̅̅ νε̅μ̅ ἡ̅ι̅ς̅ν̅ο̅ϣ̅̅ ἡ̅α̅θ̅ο̅ν̅ο̅β̅ι̅ ἡ̅τε̅ ἡ̅ι̅λ̅γ̅ι̅ος̅ 25

ῤ̅ζ̅Ε̅. α. ἡ̅μ̅α̅ρ̅τ̅γ̅ρ̅ος̅̅ ἑ̅θ̅ο̅γ̅α̅β̅̅ ἑ̅τα̅ρ̅φ̅ο̅ν̅ο̅γ̅̅ ἐβολ̅ ἑ̅τα̅ς̅-
β̅ω̅ν̅τ̅̅ ἑ̅β̅ο̅γ̅ν̅̅ ἑ̅ρ̅ο̅ϣ̅̅ ἡ̅χ̅ε̅ τε̅ρ̅β̅α̅ε̅̅ α̅ρ̅μο̅γ̅†̅̅

ἐεγχιος πιστρατιλατης πεχαq ναq xε †ἔμι
xε ἵθoοκ οὐρωμι ἵcαβε εκxωκ ἐβολ ἵπιπρος-
τογμα ἵτε νιογρωοῦ nem νογζονζεν †νοῦ
xε τωνκ δι νακ ἵογβοῦθια ματοι nem πιπ-

ῤῥῚ. β. ροστογμα ἵτε νιογρωοῦ μαωε νακ ἔεν 5
ογxωλεμ ἐ†ciριὰ ἵτε †παλhctinh ογοζ
μαωε νακ ἵωορπ ἐβοῦν ἐπτοπος ἵφhετογ-
μοῦ† ἐροq xε γεωργιος ἵτεκωερωωpc ωa
necce† xε οὔη †ωωοῦ ἵζητ an ειcωτεμ
εῶβε νixοm ἵμετὰxω ἐγγυθαμιωοῦ ἔεν 10
πεqpan φαι ἐτα δαδῖανος πιπεpcic ὦλι ἵτε-

ῤῥῚ. α. qὰφε ic οὔμηω ἵρομπι ογοζ ἀγκω† ἵογτο-
πος ἔεν πεqpan ἐρε ζανxρηctiὰνος ἵῃητq
εὔipι ἵζανxοm nem ζανμηini ἔεν ἔανζ-
βhoῖ ἵμαγiὰ ζωc τε ἵτε πεqpan ἐρνω† 15
ἔεν νixωpa τηροῦ ἅ οὔμηω xω ἵcωοῦ
ἵνinoῦ† ἐτταινοῦ† ἀγοῦὰζοῦ ἵca νixοm

ῤῥῚ. β. ἵφhετεμμαγ ἀγωωπι ἵxρηctiὰνος εγχιος
δε πιστρατιλατης ἀφοῦωω† ἵπογρο ογοζ
ἀqῃ ἵπιπροστογμα ἵτοτq ογοζ ἅ πογρο 20
ῶω ναq ἵῤ ἵωο ἵματοι ογοζ ἀφογορποῦ
ἐ†ciριὰ ἀqζωνζεν ναq ἐqxω ἵμοc xε ἀκ-
ωανωορωερ ἵπτοπος ἵτε γεωργιος ἵωορπ

ῤῥῚ. α. παipη† ἐκῶορωερ ἵνιεκκλhciὰ τηροῦ ογοζ
ἐκῆcomζ ἵνixpictiὰνος τηροῦ ἵτεκζιτοῦ 25
ἐβοῦν ἐνωτεκωοῦ ογοζ ἵτεκερδimoρin
ἵμωοῦ ἵτεκ† νωοῦ ἵζαννω† ἵβαζανος
εὔhocι ογοζ νhῆῆναοῦωω† ἵνεννοῦ† an
ἐκῆὦλι ἵτοῦλφh ἵτchqi ογοζ πιστρατιλα-

ῤῥῚ. β. τηρ (sic) ἀqῃ ἵνιματοι εῶνεμαq ἀqταλωοῦ 30

†ωφηρι ἵμας θ̅ ἵτε πὰγιος γεωργιος.

ἵζανέχνογ αφερζωτ ἐ†σιρὶὰ ογορ ἐταγ-
μονι ἵπιζορμεс ἵτε πὰγιος γεωργιος ἵχω-
λεμ ἵθωογ τηρογ αἱ ἕρρη ἐ†πολιс ερε
τοτογ ταχρηογτ ἵτσηqi nem ζανζαρμα
nem ζανφ† nem ζανσοθνεq ογορ ἅ†πολιс 5

ρζη. α. τηρс ωθορτερ ἵτε ἵπαωαι ἵνιματοι εγζιος
δε αqωε ἐβογν ἐπιτοπος ἵπιὰγιος γεωργιος
ἐρε ογωωωτ ἕεν τεqχιx ἕεν ογνιω† ἵμετ-
δасιζηт ἐρε παωαι ἵνιματοι ογεζ ἵσωq
ἵφρη† ἵαλλοφερνηс ἵπιсноγ етти πινιω† 10
ἵαρχων ἵτε ναβογχοδονοсor ογορ ἐταqωε

ρζη. β. ἐβογн ἐπιτοπος αqнаγ ἐπιφανос eqμορ
ἐπιὰγιος γεωργιος πεχαq xε ἅнаγ ἐθμε-
татзт ἵνιxρηс†ιὰнос μη ερε наиноγ†
ἵτωογοι ἵβελλε ιε φρη еτερογωини qерхрὶὰ 15
ἵογθβα ἵβηвс еτερογωини ογορ αq† тотq
ἐπιωωωτ ἐ†ἕен τεqχιx αq† ἵογωωω ἕен

ρζθ. α. πιφανос eqxω ἵμοс xε ογ πε φαι ογορ αq-
κωω ἵxε πιφανос αqнохb ἐβρη ἕxωq nem
ζанкеоγон ἕен нιματοι ογορ ἅ ογκογχι 20
ἵβαхнини θογζ ἐβρη ἕен τεqὰφε ἵθοq δε
ἵπεqḗми ἐрос май нивен ἵτε πεqсωма ἐта
пинез тагоq αqκωк ἵсезт ἵθοq δε наq-
меγ† xε φαι ἵмаγатq πεθнаωωпи ἵμοq

ρζθ. β. πεχαq ἵνιματοι xε ωαφοογ нан сωтем ἕен 25
nenмаωx xε ογον ζανἅxω ἵπαима ἵφοογ
δε аннаγ ἕен nenβαλ xογωт ἵτε тennaγ
ἕнахix nem набалаγx xε ογ ἐтаqωωпи
ἵμωογ ρосон ἐρε нимωω ἵτε нιματοι κω†
ἐроq еγερωφηри ἵ†xом ἵτε пимартγрос 30

- ρϥ. α. ἐθοῦαβ ἐταφερφεκωκ ἵσεστ οὔος ἅ τεράφε
 †κας ἐροϋ ἐμαῶω οὔος πεχαϋ ἵνιματοι χε
 ἵμαρον τενῖτον ἵμον ῶα ζανᾶτοογι οὔος
 αϥωφίτ ἐμαῶω εῶβε νιμῆῶ ἵτε νιματοι
 ετκω† ἐροϋ ἐπι δῆ †πολις τηρς νε ζανχρις- 5
 τιᾶνος νε ἵπεζλι ἵβητοϋ διτϥ ἐπερηι εϥ-
- ρϥ. β. χωντ ἐροϋ εῶβε πιφανος ἵτε πιτοπος
 ἐταρκοῶϥ αϥῶε νωοϋ αϥχαϥ αϥτωνϥ αϥζωλ
 ἐβολῆεν οϥῶπι αϥῶωπι δε ἐταρφορ ἐ†βεν-
 νῆ ἵτε πιτοπος εϥναῶε ἐβολ ἅ τεράφῆ 10
 σκωτος αϥζει ἐπεσῆτ ριχεν πικαζι ἐρε πεϥ-
 σῶμα τηρϥ σῶερτερ οὔος ἵπερῶσῆσῶμ
- ρϥα. α. ἵδρι ἐρατϥ ἀγκω† ἐροϋ ἵσε νιματοι αϥ-
 ταλοϥ αϥολϥ ἐβοϥν ἐοϥνι ἀγοϥωμ οὔος
 αϥῶ ἵθοϥ δε ἵπερῶσῆ†πι ἵζλι ἀλλὰ ναρῆ 15
 τεράφε μοκρ πε βεν οϥνιῶ† ἵβιςι ἐτα
 ροϥζι δε ῶωπι αϥενκωτ οὔος αϥζωρπ ἵθοϥ
 δε αϥναϥ ἐοϥζοραμα ἵπαιρη† αϥναϥ ἐοϥαι
 βεν νιματοι ἐπερῶραν πε γεωργιος εϥζι
- ρϥα. β. σῶηεϥ ἐβολ βεν πᾶηρ οὔος ἅ οϥσῶηεϥ 20
 ἵ ερῆνι ἐχεν τεράφε οὔος αϥῶῶ ἐβολ βεν
 οϥνιῶ† ἵσῆν εϥῶ ἵμος χε γεωργιῆ γεωρ-
 ριῆ σᾶτωτϥ αϥρῶσ ἐβολῆεν πιζινιμ νε δε
 ἐ†βεν πιῆν νῆμαϥ ἐταϥσῶτεμ ἐπιβρωϥ
 πεῶωϥ χε κσᾶχι νῆμ νιμ πενῶς ἵθοϥ δε 25
- ρϥβ. α. αϥῶπι ἵταμῶοϥ ε†ρασοϥι αϥῶωπι εϥῶ
 ἵρῶϥ οὔος ἵπερῶῶῶ ἐταοϥβε φραν ἵπι-
 ᾶγιος γεωργιος ἐβολῆεν ρῶϥ ἐπτηρϥ ἐταϥ-
 ῶωρπ δε ῶωπι αϥβιςι ἐμαῶω ερε †βα-
 χῆνι βεν τεράφε οὔος αϥῶῶ ἐβολῆεν οϥ- 30

νιω† ἡβρωου εἰχω ἵμος εἰςθερτερ ἡνι-
 ροβ. β. ματοι χε ταλοι ἵτενωε ναν ἑτενωρα χε
 ἡναμογ βεν ταχωρα ἡωεμμο ογορ αἰτωου-
 νογ τηρου ἡχε νιματοι βεν ογραωι αἰτα-
 λωου ἐνιέχνογ αἰερζωτ ἑταντιόχια βεν 5
 ογνιω† ἡωπι τὰφε δε ἡπιστρατιλατης
 ασερογμame† αςχωνς ἑμαωω ογορ βεν
 πιμας ρ̅ ἡέζουογ ἂ π̅ς ωαρι ἑρογ αἰμογ

ρ̅ορ. α. αςωωπι δε μενεuca ἑ ἡέζουογ αἰωουὼ ρεντ
 ἑβολ τηρῃ ἑβολ αἰχωνς ἑμαωω ἂ νιματοι 10
 αμονι ἡμογ αἰσατῃ ἑφιом ἑταγὶ δε ἑβουγν
 ἑταντιόχια αἰταμε πογρο ἑζωβ νιβεν ἑταγ-
 ωωπι ογορ αἰχω ἑρογ ἡνιχομ νεμ νιωφηρι
 ἑταγναγ ἑρωογ βεν πτοπος πᾶριος γεωρ-

ρ̅ορ. β. ριος διοκληδιανος δε πᾶνομος ἡωογμοc† 15
 ἡμογ ἡαποστατης ἡπερζω ἑρογ βεν ναι
 ἡπαιρη† χε ναρε φ† ογωω ἑτακογ πε βεν
 ογτακο εἰζωογ εἰβε νιπεθζωογ τηρου ἑτα-
 ραιτογ ἡνἡέθογab αλλα ἐπι δε αἰρε περζηт
 ενωот ἡφρη† ἡφαραὼ ἡπичноγ ογορ πεχαῃ 20
 ναῃ ἡνιματοι χε ἡρετενῳτεb ἡπινιω†

ρ̅οδ. α. ἡστρατιλατης ἡτε †μετογρο ἡρετενω ἡναι-
 μεθνογx εтсoγ χε ἂ γεωργιος πᾶγαλιεος
 θαμιδ ἡζανχομ νεμ ζανωφηρι ωεनेненноγ†
 ἑτταιноγт χε †наωε ннι ἑμαγ ἡναφат αι- 25
 ωανἑми ἑνετενμεθνογx εтсoγ †наὼли

ρ̅οδ. β. ἡτετενὰφε τηρου βεν ρως ἡτεχηι ογορ
 †набι ἡπιστρατεγμα ἑμαγ νεμнι ἡταρω†
 ἡ†ποлис τηρς ἑβολβεν ρως ἡτεχηι †наωор-
 ωер ἡπιτοπος ἑτεμμαγ ωα неρцен† ἡταөре 30

†ωφηρι ἡμαρ θ̅ ἵτε πᾶριος γεωργιος. 81

νιχριςτιανος οὐωωτ ἡνιῶδων (sic) βεν
τεμμη†. MENENCA NAI CAXI ΔΕ ΑΓΤΩΝQ ἵΧΕ
ῤ̅Θ̅. Α. ΔΙΟΚΛΗΔΙΑΝΟΣ ΑΓΘΩΟΥ† ΕΒΟΥΝ ἡΝΙΜΑΤΟΙ
ΤΗΡΟΥ ΑΓCΟΒ† ἡΝΙΕΞΗΟΥ ΕΘΡΟΥΤΑΛΩΟΥ ἡΤΟΥ-
ΕΡΖΩΤ Ε†CΙΡΙΔ ΑΓΘΕΡΕ ΠΙ[ΚΙ]ΡΙΖ ΩΩ ΕΒΟΛ 5
ΒΕΝ †ΠΟΛΙC ΤΗΡC ΧΕ CΕΒΤΗ ΘΗΝΟΥ ΒΑ ΝΙΜΑ-
ΤΟΙ ἡΤΕΝΩΕ ΝΑΝ Ε†CΥΡΙΔ ἡΤΑΩΟΡΩΕΡ ἡΠΙ-
ΤΟΠΟC ἡΤΕ ΠΙΝΙΩ† ἡΛΑΧΩ ἡΤΕ ΝΙΓΑΡΙΛΕΟC ΕΤΙ
ΕΡΕ ΠΙCΑΧΙ ΒΕΝ ΡΩQ ἡΠΟΥΡΟ ΝΑΡΕ ΖΑΝΕΡ-

ῤ̅Θ̅. Β. ΜΑΝ [Ν]ΝΟΥΒ ΕΧΕΝ ΤΑΦΕ ἡΠΙΘΕΡΟΝΟC ΕΝΑQΖΕΜCΙ 10
ΖΙΧΩQ ΖΗΠΠΕ ΙC ΜΗΧΑΗΛ ΠΙΑΡΧΗΑΓΓΕΛΟC
ΕΘΟΥΑΒ ΝΕΜ Πᾶριος γεωργιος ΑΓΙ ΕΠΕCΗΤ
ΕΒΟΛΒΕΝ ΤΦΕ ΑQΦΩΝΧ ἡΠΙΘΕΡΟΝΟC ΒΑΡΟQ ΟΥΟZ
ΝΙΕΡΜΑΝ ἡΝΟΥΒ ΕΤΖΙΧΕΝ ΠΙΘΕΡΟΝΟC ΑΥ†ΜΑ†
ΒΕΝ ΝΕQΒΑΛ ΑQΦΩΡΚ ἡΝΕQΑΛΛΟΥ ΕΠΕCΗΤ ΟΥΟZ 15

ῤ̅Θ̅. Α. ΑQΩΩ ΕΒΟΛ ΒΕΝ ΟΥΝΙΩ† ἡCΜΗ ΑQΡΙΜΙ ΕQΧΩ
ἡΜΟC ΧΕ ΟΥΟΙ ΝΗ ΠΑΥC ΟΥΟΙ ΝΗ ΠΑΥC Φ†
ΠᾶΓΔΘΟC ΑΙΕΡΝΟΒΙ ΧΩ ΝΗ ΕΒΟΛ ΧΕ ΑΙΕΡ[ΖΑΝ]-
ΝΙΩ† ἡΜΕΤΠΕΤΖΩΟΥ ἡΝΙΕΒΙΑΙΚ ἡΤΑΚ ΖΙΧΕΝ ΠΙ-
ΚΑΖΙ Φ† ΧΩ ΝΗ ΕΒΟΛ ΧΕ ἡΝΟΚ ΟΥΡΕQΕΡΝΟΒΙ 20
ΟΥΟZ ἡ ΤCΜΗ ἡΠΙΑΡΧΗΑΓΓΕΛΟC ΕΘΟΥΑΒ ΜΗ-

ῤ̅Θ̅. Β. ΧΑΗΛ ΩΩΠΙ ΖΑΡΟQ ἡ†ΟΥΝΟΥ ΧΕ ἡΜΟΝ ΧΩ
ΕΒΟΛ ΝΑΩΩΠΙ ΝΑΚ ΒΕΝ ΠΑΙΕΩΝ ΟΥΔΕ ΠΕΘΝΗΟΥ
†ΝΟΥ ΧΕ ἡ ΤΕΚΜΕΤΟΥΡΟ CΕΝΚ ΑΥΤΗC ἡΚΩC-
ΤΑΝΤΙΝΟC ΦΗΕΤΤΑΙΝΟΥΤ ΕΖΟΤ ΕΡΩΚ ἡΟΥΘΒΑ 25
ἡΚΩΒ ΟΥΟZ ἡ ΚΕΜΗΩ ἡΤΕ ΝΙΜΑΤΟΙ ΝΕΜ †CΥΝ-
ΚΛΗΤΟC ΤΗΡC ΕΤΟΥΗΤ Ε†ΜΕΤΟΥΡΟ ΑΥCΩΤΕΜ
ΕΤCΜΗ ἡΠΙΑΡΧΗΑΓΓΕΛΟC ΜΗΧΑΗΛ ΕQCΑΧΙ ΟΥΟZ

ῤ̅Θ̅. Α. ΑΥΕΡΩΦΗΡΙ ἡΦΗΕΤΑQΩΩΠΙ ΕΒΟΛΒΕΝ ΤΦΕ
ἡΟΥΖΟ† ΒΕΝ ΟΥΖΟ† ΟΥΟZ ΑΥΤΩΟΥΝΟΥ CΑΤΟ- 30

†ωφηρι ἡμας θ̅ ἵτε πατριος γεωργιος.

τοῦ ἀγριτῆ ἐβόλβεν †μετοῦρο οὐοῦ ἀγῖνι
 ἡκωσταντινος ἐβοῦν ἡτερωεβιῶ ἀγ† ἐχωῆ
 ἡ†ζεβσω ἡτε †μετοῦρο νε οὔρωμι πε ἡμαι-
 ρῶζ. B. νοῦ† ἡμαιἀγραπῆ ἡμαιρωμι ἡμαιπεθανεῖ
 nem οὔον niben ῶαῖῶε ναῖ ἐ†εκκλησιὰ ἡ- 5
 ῶωρπ ἡμῆνι nem ροῦῖ ἐῖρι ἡζαννιω†
 ἡσυναζις ἐῖῶλη ἐῖῶωι ῖα φ† ἡεν οὔνιω†
 ἡῖρωῶῶ ἐῖ† ἡζαννιω† ἡἀγραπῆ nem ζαν-
 ρῶη. A. προσφορα ἐῖῖῖῖῖ ἡατῖ ἡῖῖ ἡῖῖοῦ niben
 ἡῖῖοῖ nem πεῖῖι τηρῖ nem τεῖῖῖῖ ἡμαι- 10
 νοῦ† ἐλενῆ †οῦρω ἐῖῖῖ οὐοῦ ἐῖῖῖῖοῦ ἐῖ-
 ῶεῖῖῖῖῖ(¹) ἡτοτῖ ἡῖῖ οὐοῦ πεννοῦ† οὐοῦ
 πενσωτηρ ἡῖῖ πῖῖ φαι ἐτε ἐβόλῖῖῖῖ ἐῖῖ-
 ῶοῦ niben nem ταῖο niben nem προσκῖῖῖῖῖ
 (sic) niben ἐῖῖῖῖ ἡῖῖῖῖ nem πῖῖῖῖ nem πῖῖῖῖ 15
 ρῶη. B. ἐῖῖῖῖ ἡῖῖῖῖῖ οὐοῦ ἡῖῖῖῖῖῖοῦ nemῖῖ
 †ῖῖοῦ nem ἡῖῖοῦ niben nem ῶα ἐῖῖῖ ἡτε
 ἡῖῖῖῖ τηροῦ ἡῖῖῖ.

(¹) Read ἐῖῖῖῖῖῖῖ.

ΟΥΕΝΓΩΜΙΟΝ ΕΑΡΤΑΟΥΟϞ ΑΒΒΑ ΘΕΟΔΟΤΟΣ.

fol. 106. ΟΥΕΝΓΩΜΙΟΝ ΕΑΡΤΑΟΥΟϞ ΝΧΕ ΠΙΜΑΚΑΡΙΟΣ
ΝΕΠΙΣΚΟΠΟΣ ΑΒΒΑ ΘΕΟΔΟΤΟΣ ΠΙΕΠΙΣΚΟΠΟΣ ΝΤΕ
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¹⁾ Read ΕΤΤΟΥΧΗΟΥΤ.

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1) Read ΕΤΑϚΕΡΖΥΠΟΜΕΝΙΝ.

ρο ἡνιῖσι αἰαὶ ἡναζραῖ πε οὔοῖ ἡτεῖραι
 ἡα ζωβ νιβεν ἡεν οὔεροὔοῖ εὔεβε χε ῥαρε
 περοὔοῖ ῥωπι ἐροῖ ἡζωβ νιβεν ἡεν οὔραῖ
 οὔοῖ ἡπαρε ῥλι ἡζωβ ῥταῖνο ἡτπροῖερεῖε
 εῖτοὔτων εὔεβε νιῖσι γαρ ἡτε παὶ μα αὔ- 5
 σοὔτ ναῖ ἡνιῖλαθον ἡτε πιῖων εὔνηοὔ οὔοῖ
 εὔεβετῖζὔπομονῡαὔσοὔτ ναῖ ἡπιχλοῡῖ ἡατλωῡ
 ῥα ἐνεῖ ἡῖρη ἡεν νιῖνοὔῖ οὔοῖ ῥα τῡοὔ
 τεῖσῡκ ἡπῖαῖ ῥα τῡοὔ ῥ νᾡμεῖρατῖ ἡεν
 πιπροοῖμῖο[ν] ἡπατεῖνω ἐῖρη ῥα τῡοὔ 10
 ἡνιῖμαῖ εῖταιῡοὔτ ἡῥοὔεῖῥηῖ ἡῡωὔ
 ἡτε πιῡῖ ἡρεῖτ ἐῖεν τῡεῖεῖεῖε πᾡ-
 λῡῡ ἡῡαῖτῡοῖ ἡτε πῡῡ πᾡῖοῖ ῖεῡ-
 ρῖοῖ. Ἀὔῖ χε τῡοὔ ἡτεῖνω ἐῖωτεῖ ἡῡῡ
 εῖαῖαὔ ἐῖρη νῡ ἡ ἡτεῖναῖοὔοὔ οῡ 15
 μεῖεῖεῖοὔ. Ἀῡωῡπῖ δε ἡεν πῡοὔ ἡααῖ-
 νοῖ πῖῖῡτ ἡνοὔρο ἡτε νῖπεῖεῖε ῖοῖαῡ δε
 ἐῖαῖῖ ἡπεῖεῖῡ ἡεῖεῖαῡοῖ ἐῖεν τῖοῖκοὔ-
 μεῖῡ τηῖε. Οὔοῖ αὔῡοῖ εὔεβε πῖοὔρο ἡτὔ-
 ρᾡοῖ ἐῖεῖμαὔ χε αῖῡωῡπῖ ἡκοῖμοῖραῡω 20
 ῖῖεῖ πῖκοῖμοῖ τηῖε ἡλλα ἡαῖεῖοὔοὔοὔ ἡῡ
 πε ἡπιῖαῖτοῖραῡω ἡῡῡ φῡ εῖῖεῖεῖ πῖεῖ-
 τηῖε φῡ ἐῖαῖτ ἡῡ ἡπαῖεῖεῖῡ ἡπαῖρητῖ
 οὔοῖ ἐῖε φῖῖῖ ἡνοὔοῡ νιβεν ἡεν νεῖῖῖ
 ἡλλα ἡαῖεῖοὔοὔοὔ ἡεῖοῖ πε ἡῖῖῡτ ἡτῖκαῖῖ 25
 τηῖε πᾡῖαῖβολοῖ φῡ εῖτεῖφῡοῖν ἡπεῖεῖεῖ
 ἡῡοὔοὔ νιβεν. φᾡ δε ἡεν πῖῖεῖεῖῡαὔ
 ἐῖῖῖῖ ἡτε πῡῡ εῖῖῡοὔ ἡῡῖῖῖ ἡῡῡῖ
 ἡεν πῖκοῖμοῖ τηῖε αῖῡοῖ ἡῡοῖ ἡῡῡῡ
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¹) Read. ΕΒΟΛΟΥΤΕ.

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ἄχϛε πἰλῆριος ῥεωῤῥιος οὐοῤ ἄρῥωπι ἄχωρι
 ἄδἡνἄτος ἐρῥορ ἄμἄω πε ῥωϛδε ἄτερ-
 ῥωπι ἄπολεμἄρχος ἔεν πιπολεμος νε
 ἄμον ῥλι πε ἔεν νἰἄριϑμος τηροῤ πε ἄμα-
 fol. 115. τοι ἐρῥεἑνωῤτ ἐροῤ ἔεν †χομ νεμ †μετ- 5
 βερι οὐοῤ νἄρε πιῥμοτ ἄτε †† ῥοπ νεμἄρ
 πε οὐοῤ νἄρ† ϛαι νεμ χομ νἄρ πε ῥωϛδε
 νἡ εῥἡλῥ ἐροῤ ἄτοῤερῥφἡρι ἐῥῤἡ ῥιχεν
 τερῥχομ νεμ τερῥμετβερι οὐοῤ ἐῥωπι ἄτερ-
 ῥωλ ἐπιπολεμος νἄροι ἄῥο† πε ἄνἡ εῥἡλῥ 10
 ἐροῤ νεμ νἡ εῥ†οῤβἡῤ οὐοῤ ῥἄρε περῥῥο
 ῥωλ ἐῥοῤν πε ἄπεμῥο ἐβολ ἄ†παρἄβολἡ¹
 (sic) ἄτε νερῥἄχι ἐρε τερῥῥἡ ῥοκεμ ἔεν
 τερῥἡχ ἐρῥω ἄμος νωοῤ ῥε ἄνοκ πε ῥεω-
 ριος πιμελιτῥων ιϛ ῥἡππε αἰ ῥἄρῥτεν ἔεν 15
 οῤῥωῤτ οὐοῤ ἔεν †οῤνοῤ ῥἄρε νοῤῥοπλον
 ἄμἡῥι ῥει ἐβολ ἔεν νοῤῥἡχ οὐοῤ παἡρἡ†
 ῥἄρῥἄἡρι ἐρῥωοῤ τηροῤ ἄτερῥῥλι ἄνοῤῥωλ
 ἄπλωϛ νἄρε πῥϛ χἡ νεμἄρ πε ἔεν νερ-
 μωιτ τηροῤ πε πἰλῆριος δε ἐταρῥῥωκ ἄ ῀ 20
 ἄρομπι ἐβολ ἄ πιἐπαρῥος ϛἡρῥωοῤ ἐροῤ εῥ-
 ρεῥἡρι ἄπερῥοπ νεμ τερῥβερι οὐοῤ νἄρῥἡ
 ἄν ρω πε ῥε ἐρε πῥϛ ρωιϛ ἐροῤ νἄρ ἄνοῤ-
 πατῥελετ ἐρτοῤβἡοῤτ ἄπαρῥεἑνος οὐοῤ ἐτι
 ιῥ. ἐρῥοκμεκ ἄνἡι ἔεν περῥῥἡ ἄχϛε πιἐπαρ- 25
 ρος ἐἄρἡτον ἄμοῤ ἔεν πῥϛ ἄρῥωῥἡ ἄφἡ
 ἐτεἑἑταῤ τηρῥ ἄπιμἄκαριοϛ ῥεωῤριος πε
 οὐοῤ ἄ †† πἰλῆρῥος οῤῥω ἐϛωκ ῥἄροῤ

1) Read παρῥεμβολἡ.

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fol. 117. ΘΗΝΟΥ ΩΑ ΠΑΝΙ ΝΚΕΣΟΠ ΕΤΙ ΕΙΟΝ¹ ΜΗΠΩΣ

¹) Read. ΦΑΙ.

ΝΤΕ ΤΑΜΑϞ ΝΕΜ ΝΑϞΝΗΟΥ ΕΜΙ ΕΠΑΩΙΝΙ ΝΤΟΥΕΝ
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 ΟΥΩΝΖ ΝΑΚ ἘΒΟΛ ὦ ΦΗ ΕΤΤΑΙΝΟΥΤ ΧΕ ἈΝΟΝ

1) Sic; read ΚΟΥΟΝΖ.

- КВ. ΜΜΑΥΑΤΕΝ ΑΝ ΗΔ ΝΙΟΥΡΩΟΥ ΠΕ ΠΕ ΕΤΑΚ
 †ΩΩΩ ΝΑΝ ΑΛΛΑ ΝΙΚΕΝΟΥ† ΝΔΙΚΕΟΝ ΑΚ†ΩΩΩ
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 ΓΙΟC ΧΕ ΤΕΝΤΑΡΚΟ ΜΜΟΚ Ω ΠΙΔΛΟΥ ΝCΑΙΕ 30

ἡμεῖς πᾶς φαι ἡθούκ ἐτεκμοῦτ ἐροῦ νὰκ
 ἡνοῦτ χεχας ἡτεκταμοι ἐπεκραν νὲμ φραν
 ἡνεκιοτ νὲμ φραν ἡτὲκπολις ἰὲ χε σεονῆ
 ἡχε νη ἐτενοῦνκ¹ ἰὲ οὔον συν ἰὲ σῶνι ὡπ
 νὰκ ἰὲ ἐκῶνι ἡσαοῦ ἰὲ ἐτακὶ ἐται πολίς 5
 εῶβε οὔ ἡζῶβ πιάριος δε γεωργίος ἐταγ-
 τάρκοῦ ἐφραν ἡπᾶς ἀφούωνε ἐρωῦ ἐρῶ
 ἡμος χε ἐπιδὴ ἀρετένταρκοι ἐφραν ἡπα-
 νοῦτ ἡμον ὡχον ἡμοι ἡταρεπ εἰ ἐρωτεν
 κῆ. ἀνοκ οὔχρησθηανος ἡωρη ἡ χρησθηανος 10
 ἡπε εἰ ἡχροχ ἡτὴ ὡεμῶ ἡνιῶλῶν ἐνεε
 εἰῶς οὔος παῖωτ πε ἀναστάσιος πὲπαρχος
 ἡτε μελίτιν πωρη εἰω πε ἡιωαννης πινιῶτ
 ἡἐπαρχος ἡτε τκαππατοκίᾳ λοιπον ἐτα
 ποῦρο νὰγ εῶμετῶρι ἡπαῖωτ ἀναστάσιος 15
 ἀφερῆτιν ἡμοῦ εἰτεν ἡπεριῶτ ἡωαννης
 πὲπαρχος ἡτε τκαππατοκίᾳ ἀφούκ ἡἐπαρ-
 χος εἰτεν μελίτην νὲμ τπαλιςτὴν τῆς
 ἡχωρα ἐναρῆν γαρ πε βεν κῆ ἡρομπι ἡχε
 ἀναστάσιος παῖωτ ἐταρῶ ἡτμετεπαρχος 20
 οὔος ἀ ποῦρο τ νὰγ ἡ ῑ ἡῶ νματοι εὔηκ
 ἐπερνοῦμερον πε βεν πκινῶρεῖῶμαε δε
 εἰτεν τπαλιςτὴν τῆς ἡχωρα οὔος ἀφῶνι
 εἰτεν νινιῶτ ἡτε τπολις ἡσα οὔςεἰμι ἐσται-
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 παρῆτ ἀγῑσοῦνι νὰγ εὔχω ἡμος χε πενῶς
 ἡμον βεν ται πολίς τῆς ἐσερπρεπὶ ἡπε-

1) Read εὔτενοῦκ.

fol. 120. ΚΑΚΖΙΩΜΑ ΝΕΜ ΠΙΤΑΙΘ ΝΤΕ ΤΕΚΜΕΤΝΙΩΤ
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1) Sic; read. ΕΝΑΙ.

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 ΝΙΠΙ ΟΥΟZ ΝΑΥΟΙ ἸΡΩϚ (sic) ἸΒΑΨΟΥΡ ΟΥΟZ
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 ΟΥΔΛΟΧ ἸΨΕ ΑϚΘΡΟΥΖΩΤϚ ἸΚ ἸΙϚΤ ἘΠΕϚCΩΜΑ
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 ΝΜΟΣ ΝΝΟΥΕΡΗΟΥ ΠΕ ΧΕ Ω ΝΕΜ ΘΜΕΤΣΑΙΕ
 ΝΠΑΙ ΑΛΟΥ ΝΜΕΛΙΤΩΝ ΝΕΜ ΠΘΟΡΩΡΕΩ ΝΠΕΦ- 5
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 ΝΠΑΙ ΡΗΤ ΉΕΝ ΝΑΙ ΒΑΣΑΝΟΣ ΕΤΒΟCΙ ΝΠΑΙ ΡΗΤ
 ΕΤΑΥΕΝΟΥ ΕΧΩΦ ΉΕΝ ΠΑΙ ΕΧΩΡΞ ΟΥΟΣ ΕΤΑΥ-
 ΖΩΛ ΕΝΟΥΗΙ ΝΑΥΧΩ ΝΜΟΣ ΠΕ ΝΝΟΥΓΖΙΔΜΙ ΝΕΜ
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 ΝΑΡΕ ΤΒΑΚΙ ΤΗΡC ΦΙΡΙ ΕΡΟΦ ΠΕ ΝΠΙΕΧΩΡΞ
 ΤΗΡΦ ΕΤΕΜΜΑΥ [Δ]CΩΠΙ ΔΕ ΉΕΝ ΤΦΑΩΙ
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 ΑΦΩΠΙ ΖΩCΔΕ ΝΤΕ ΤΒΑΚΙ ΚΙΜ ΩΑ ΝΕCCEΝΤ
 ΟΥΟΣ ΙC ΠΩC ΑΦΙ ΕΒΟΥΝ ΕΠΙΩΤΕΚΟ ΝΕΜ
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 ΝΠΑΙΡΗΤ ΕΦΧΩ ΝΜΟΣ ΧΕ ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟC
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 ΝΤΑΚΟ ΩΟΠ ΝΜΟΚ ΉΕΝ ΤΟΥΝΟΥ ΑΦΦΟΧΦ
 ΕΠΩΩΙ ΝΜΟΝ ΖΛΙ ΝΕΜΚΑΞ ΩΟΠ ΉΕΝ ΠΕΦCΩΜΑ
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 ΖΙΤΦ ΕΠΕCΗΤ ΑΦΟΥΩΩΤ ΝΠΩC ΠΑΙΡΗΤ ΑΦΑΜΟΝΙ

1) Sic; read. CΧΕΔΟΝ(?)

2) Sic; read ΖΑΝΑΝΑΝΘΒΑ.

ἰμοϑ αϑτοϑονϑϑ¹ οϑοϑ αϑεραϑαζεϑε
 ἰμοϑ οϑοϑ αϑζιοϑὶ ἵτεϑχιχ ζιχεν πεϑϑωμα
 τηϑ αϑμαζϑ ἵχομ οϑοϑ πεχαϑ ναϑ χε χεμ
 νομ† οϑοϑ βροῖμοϑ παμενριτ ἄνοϑ †ωοπ
 νεμαϑ ωατεϑ†ωπι ἵναι οϑρωοϑ ἵανομοϑ 5
 †ωρκ ἵμοι ἵμιν ἵμοι ὦ ϑεωργιοϑ παμενριτ
 χε ἵφρη† ἵπε οϑον τωνϑ βεν νιμιϑι ἵτε
 νιζιὸμι ἐνααϑ ἐιωάννης πιρεϑ†ωμοϑ παιρη†
 νε οϑον ωοπι βεν νιμαρτϑροϑ εϑθενεωντ
 ἐροϑ οϑοϑ νε οϑον ωοπι εϑὸνι ἵμοϑ ωα 10
 ἐνεϑ ιϑ ζηππε χναερζ ἵρομπι εϑεϑαϑα-
 νιζιν ἵμοϑ ἵχε παι ὅ ἵνοϑρο ἵανομοϑ
 χναερ ζανμηω ἵχομ οϑοϑ χναμοϑ ἵ ῑ
 ἵϑοπ οϑοϑ †νατοϑνοϑ οϑοϑ βεν πιμαζδ
 ἵϑοπ †ννοϑ ωαροϑ ζιχεν οϑβηπι ἵνοϑωινι 15
 νεμ νιταγμα ἵεπωϑανιον νεμ νιπροϑητηϑ
 νεμ νιαποϑτολοϑ νεμ νιαριοϑ ἵμαρτϑροϑ
 οϑοϑ ἵταβι ἵ†παϑηκι ἐταιβαλοϑ ἐροϑ
 ἐταϑκην δε εϑχω ἵναι ναϑ ἵχε πιϑωτηϑ
 αϑ† ἵ†ζιϑηνη ναϑ οϑοϑ αϑμαζϑ ἵϑαωι 20
 τηϑ Δϑζωλ ἐπωι ἐνιϑνοϑὶ νεμ νε-
 ϑαγγελοϑ ναϑε πιμακαριοϑ ϑομϑ ἵϑωϑ πε
 οϑοϑ αϑωοπι ἵχε πιϑμη εϑϑαωι ἵμαωω
 εϑϑοϑ ἐϑ† ωατε πι(οϑ)ωινι ωαι εϑβε νη
 ἐτα πῶϑ χοτοϑ ναϑ ἕτα ωωϑ δε ωοπι 25
 αϑεϑκελεϑὶν ἵχε πιἄνομοϑ ἵνοϑρο νεμ νη
 εϑνεμαϑ ἐϑροϑζωλ ἐπιωτεϑο οϑοϑ ἵτοϑναϑ
 χε πιϑμη ονβ ωαν ἵμον οϑοϑ ἐταϑοϑων

1) Sic; read. αϑτοϑνοϑϑ.

fol. 125. ΔΕ ἡΦΡΩ ἡΠΩΤΕΚΟ ΑΥΝΑΥ ἘΠΑΡΙΟΣ ΕΦΔΣΙ
 ἘΡΑΤΥ ἘΠΩΛΗΛ (sic) ΝΑΡΕ ΠΕΡΣΟ ΕΡΟΥΙΝΙ
 ἡΦΡΗΤ ἡΦΡΗ ΟΥΟΣ ΑΥΕΡΩΦΗΡΙ ἡΜΑΩ ΑΥ-
 ΒΟΧΙ ΑΥΤΑΜΕ ΝΙΟΥΡΩΟΥ ἘΣΩΒ ΝΙΒΕΝ ΟΥΟΣ
 ΑΥΟΥΔΣΑΞΝΙ ΕΘΟΥἔΝΥ ἘΞΕΝ ΠΙΒΗΜΑ ΟΥΟΣ 5
 ΉΕΝ ΠΧΙΝΘΟΥΕΝΥ ΔΕ ΝΑΡΧΩ ἡΜΟΣ ΠΕ ΧΕ
 ΠΑΝΟΥΤ ΠΑΝΟΥΤ ΜΑΤΖΘΗΚ ἘΡΟΙ ΕΘΒΕ ΟΥ ΠΑ-
 ΝΟΥΤ ΕΚΝΑΧΑΤ ἡΣΩΚ ΠΑΝΟΥΤ ἡΩΣ ἡΜΟΚ
 ἘΠΧΙΝΝΑΞΜΕΤ ἘΤΑΥΦΟΣ ΔΕ ἘΠΙΒΗΜΑ ΠΕΧΑΥ ΧΕ
 ΠΙΒΗΜΑ ΠΙΒΗΜΑ Αἰ ἘΑΡΟΚ ΟΝ ἡΘΟΚ ΝΕΜ ΝΕΚ 10
 (sic) ΠΕΚΑΠΟΛΛΩΝ ΑΝΟΚ ἘΩ ΝΕΜ ΠΑΥΣ ἡΝΕ ΠΧῸ
 ἘΤΑΥΝΑΥ ΔΕ ἘΡΟΥ ἡΧΕ ΝΙΛΝΟΜΟΣ ΑΥΕΡΩΦΗΡΙ
 ΠΕΧΩΟΥ ΝΑΥ ΧΕ ΕΘΒΕ ΟΥ ἡΜΟΝ ἘΛΙ ἡΠΕΤἘΩΟΥ
 ΨΟΠ ἡΜΟΚ ΑΝ Ω ΓΕΩΡΓΙΟΣ ΟΥΟΣ ΝΙΜ ΠΕ ἘΤΑΥ
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 ἡΘΩΤΕΝ ΑΝ ὦ ΝΙΛΝΟΜΟΣ ἘΣΩΤΕΜ ἘΦΡΑΝ
 ἡΦΗἘΤΑΥΤΑΛΒΟΙ ΉΕΝ ΝΕΤΕΝΜΑΩΧ ΕΤἘΩΟΥ
 ΤΟΤΕ ΑΥΧΩΝΤ ΉΕΝ ΟΥΕΝΒΟΝ (sic) ΑΥΕΡΚΕΛΕΥΙΝ
 ΕΘΟΥἔΒΩΛΚ ἘΒΟΛ ἡΠΙΛΓΙΟΣ ἡἘἡΩΜΟΥ ΕΥΒΟΙ
 ΟΥΟΣ ἡΣΕΤ ΝΑΥ ἡ Ὦ ἡΤΑΥΡΕΛ ΉΕΝ ΠΕΡΣΟΙ 20
 ΟΥΟΣ ἡΣΕΦΟΝἘΥ ΟΥΟΣ ἡΣΕΤ ΝΑΥ ἡΚΕ Ὦ ἡΤΕΥ-
 ΝΕΧΙ ΠΑΙΡΗΤ ἡ ΝΕΥΕΑΡἘ ΦΟΤΦΕΤ¹⁾ ΟΥΟΣ ΑΥἘΙ
 ἘΙΧΕΝ ΠΙΚΑἘΙ ἡΚΟΥΧ ΚΟΥΧΙ ΟΥΟΣ ΝΑΡΕ ΠΕΡΣ-
 ΝΟΥ ΕΩΚ ἡΦΡΗΤ ἡΝΟΥΜΩΟΥ ΠΑΙΡΗΤ ΑΥΘ-
 ΡΟΥΙΝΙ ἡΝΟΥΚΟΝΙἡ ἡΑΤΩΨΕΜ ΟΥΟΣ ἡΣΕΤΑΛΟΥ 25
 ἘΙΧΕΝ ΠΕΡΣΩΜΑ ΟΥΟΣ ΑΥΘΟΥἔΦΩΝ ἡΝΟΥἘΜΧ
 ΝΕΜ ΟΥΘΗΝ ἘΙΧΕΝ ΠΕΡΣΩΜΑ ΟΥΟΣ ΑΥΘΟΥἔ-
 ΡΩΙΣ ἘΡΟΥ ΉΕΝ ΠΩΤΕΚΟ ἡΧΕ ἡ ἡΜΑΤΟΙ ΝΕΜ

1) For ΦΟΤἘΦΕἘ.

Ε ΝΘΡΙΒΟΥΝΟΣ ΨΑ ΠΕΦΡΑCΤ ΠΙΜΑΚΑΡΙΟΣ ΔΕ
 Α ΠΙΧΡΩΜ ΝΕΖCΙ ΉΕΝ ΠΕΦCΩΜΑ ΤΗΡQ ΟΥΟZ
 ΛQΒΙCΙ ΝΜΑΨΩ ΠΕ Α ΠΩC ΙΗC ΝΑΥ ΕΠΕΦΜΚΑZ
 ΧΕ ΟΥΗΙ ΝΑQΨΧΕΜΧΟΜ ΑΝ ΠΕ ΕCΑΧΙ ΕΠΤΗΡQ
 ΑQΙ ΕΠΕCΗΤ ΕΒΟΛΉΕΝ ΠΙΜΑ ΕΤΔΟCΙ ΝΤΕ ΤΦΕ 5
 ΝΧΕ ΠΕΝΩC ΙΗC ΠΧC ΟΥΟZ ΑQCΑΧΙ ΝΕΜΑQ ΕQΧΩ-
 ΝΜΟC ΧΕ ΔΙΒΕΡΟΚ ΝΘΟΚ ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟC
 ΤΩΝΚ ΕΒΟΛ ΉΕΝ ΝΕΚΒΙCΙ ΤΗΡΟΥ ΧΕΜΧΟΜ ΧΕ
 ΑΝΟΚ ΤΩΟΠ ΝΕΜΑΚ ΟΥΟZ ΑQΤΩΝQ ΝΧΕ ΠΙΘΜΗΙ
 Α ΠΩC ΖΙΟΥΓΙ ΝΤΕQΧΙΧ ΖΙΧΕΝ ΠΕΦCΩΜΑ ΤΗΡQ 10
 ΑQΤΑΛΔΟQ ΟΥΟZ ΑQΤ ΝΑQ ΝΤΖΗΡΗΝΗ (sic) ΑQ-
 ΖΩΛ ΕΠΩΩΙ ΕΝΙΦΗΟΥΓΙ ΉΕΝ ΟΥΩΟΥ ΝΕΜ ΟΥΤΑΙΔ
 ΠΙΜΑΚΑΡΙΟΣ ΔΕ ΝΑQΧΗ ΉΕΝ ΠΙΩΤΕΚΟ ΠΕ ΕΦΕΡ-
 ΨΑΛΙΝ ΨΑΤΕ ΠΙΟΥΩΙΝΙ ΨΑΙ ΝΙΜΑΤΟΙ ΔΕ ΕΤΡΩΙC
 ΕΡΟQ ΝΕΜ ΝΙΘΡΟΥΒΟΥΝΟC¹ ΕΤΑΥΝΑΥ Ε ΦΗ ΕΤΑQ- 15

fol. 126. ΨΩΠΙ ΝΠΙΔΓΙΟC ΕQΤΟΥΧΗΟΥΤ ΑΥΕΡΨΦΗΡΙ ΟΥΟZ
 ΑΥΤΑΜΕ ΝΙΟΥΓΡΩΟΥ ΠΕΧΕ ΠΟΥΡΟ ΔΑΔΙΔΝΟC ΧΕ
 ΓΕΩΡΓΙΟC ΟΥCΑΒ ΝΜΑΓΟC ΠΕ ΑΛΛΑ ΤΝΑCΩΤΕΜ
 ΕΡΟQ ΑΝ ΝΚΕCΟΠ ΨΑΝΤΑΙΝΙ ΝΝΟΥCΑΒ ΝΜΑ-
 ΓΟC ΕQΟΥΟΤ ΕΡΟΚ² CΑΤΟΤQ ΑQΖΕΜCΙ ΑQCΉΑΙ 20
 ΝΝΟΥΕΠΙCΤΟΛΗ ΕQΧΩ ΝΜΟC ΧΕ ΠΟΥΡΟ
 ΔΑΔΙΔΝΟC ΕQCΉΑΙ ΕΒΟΛ ΉΕΝ ΠΙΚΟCΜΟC ΤΗΡQ
 ΧΕΡΕΤΕ ΧΕ ΜΑΓΟC ΝΙΒΕΝ ΕΤΕ ΟΥΟΝ ΨΧΟΜ
 ΝΜΟQ ΕΤΟΥΩ ΕΒΟΛ ΝΝΙΜΑΓΙΔ ΝΤΕ ΝΙΧΡΗC-
 ΤΗΑΝΟC ΜΑΡΕQΙ ΖΑΡΟΙ ΟΥΟZ ΑΝΟΚ ΤΝΑΤ ΝΑQ 25
 Ν Ρ ΝΛΙΤΡΑ ΝΝΟΥΒ ΝΕΜ C ΝΛΙΤΡΑ ΝΖΑΤ ΝΕΜ
 ΚΤΗCΙC ΝΙΒΕΝ ΕΤΕQΟΥΑΨΟΥ ΟΥΟZ QΝΑΨΩΠΙ

1) Sic; read. ΝΙΘΡΟΥΒΟΥΝΟC.

2) Sic; read. ΕΡΟQ.

ἸΜΑΖΒ̄ ἔΒΕΝ ΤΑΜΕΤΟΥΡΟ ΝΑΙ ΣΒΑΙ ΔΕ ΑΥΘΩΟΥ
 ΚΑΤΑ ΜΑ ΙC ΖΗΠΠΕ ΑΦΟΥΟΝΖΩ ΕΒΟΛ ἸΠΕΜΘΟ
 ἸΠΟΥΡΟ ἸΧΕ ΟΥΑΙ Ε ΠΕΦΡΑΝ ΠΕ ΑΘΑΝΑΣΙΟΣ
 ΕΦΧΩ ἸΜΟC ΧΕ ΠΑΥC ΠΟΥΡΟ ΟΝΒ̄ ΨΑ ΕΝΕΖ
 ἈΡΙΚΕΛΕΥΙΝ ΦΑΙ ΕΤΕ ΠΕΦΡΑΝ ΧΕ ΓΕΩΡΓΙΟΣ 5
 ΕΘΡΕΦΙΡΙ ἸΝΝΟΥΖΩΒ ἸΠΑἸΘΟ ΕΒΟΛ ΟΥΟΖ ἈΝΟΚ
 ΕΘΝΑΒΩΛ ἸΝΝΕΦΜΑΓΙΑ ΟΥΟΖ ΑΦΡΑΨΙ ἸΜΑΨΩ
 ΠΕΧΑΖ ἸΠΙΜΑΓΟC ΧΕ ΟΥ ἸΖΩΒ ΠΕ ΕΤΕΚΝΑΛΙΖ
 ἸΠΑἸΘΟ ΕΒΟΛ ΖΙΝΑ ἸΤΑἸΜΙ ΧΕ ΚΝΑΒΡΟ ΕΝΙ-
 ΜΑΓΙΑ ἸΝΤΕ ΠΑΙ ΧΡΗCΤΗΑΝΟC ΟΥΟΖ ΠΕΧΕ ΑΘΑ- 10
 ΝΑΣΙΟC ἸΠΟΥΡΟ ΧΕ ΑΡΙΚΕΛΕΥΙΝ ΕΘΡΟΥΙΝΙ ΝΗΙ
 ἸΝΝΟΥΜΑCΙ ΑΦΟΥΑΖCΑΖΝΙ ΕΘΡΟΥΙΝΙ ἸΝΝΟΥΜΑCΙ
 ΟΥΟΖ ΑΦCΑΧΙ ΕΒΡΗΙ ΕΝΙΜΑΨΧ ἸΠΙΜΑCΙ ΑΦΦΩΒ̄
 ΑΦΕΡΒ̄ ΠΟΥΡΟ ΔΕ ΑΦCΩΒΙ ΠΕΧΑΖ ΧΕ ΑΛΗΘΩC
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 ΝΗΙ ἸΝΝΟΥΜΑΨΙ ΕΤΑΥΕΝC ΑΥΖΙΟΥΙ ἸΝΝΙΜΕΛΟC
 ἸΝΤΕ ΠΙΜΑCΙ ΕΒΟΥΝ ΕΡΟC ἔΒΕΝ ΠΙCΑΒ̄ ἸΝΤΕ ΤΜΑ-
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 ΟΥΟΖ ΠΟΥΡΟ ΔΕ ΑΦΘΡΟΥΙΝΙ ΝΑΖ ἸΠΙΑΓΙΟC ΓΕΩΡ- 20
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 ΒΩΛ ΕΒΟΛ ἸΝΝΕΦΜΑΓΙΑ Ιἔ ἸΝΤΕΦΒΩΛ ἸΝΝΟΥΚ
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 ἸΧΩΛΕΜ ΙC ΖΗΠΠΕ ΤΝΑΥ ΕΠΙΖΜΟΤ ἸΝΤΕ Φ†

1) Sic; read. ΕΘΝΑΒΩΛ.

ἔταρβωντ ἔροκ ΔΘΑΝΑΣΙΟΣ ΔΕ ΑΓΘΙ ΝΗΟΥΛ-
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 ΝΑΤΗΙΩ ΝΑΚ ΕΩΩΠ ΝΝΕ ΖΛΙ ΜΠΕΤΖΩΟΥ ΩΩΠΙ
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 ΟΧΩ² ΕΠΩΩΙ ΝΧΕ ΟΥΜΩΜΙ³ ΜΜΩΟΥ ΕΣΜΕΖ
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1) Sic; read. ΤΝΑΝΑΖΤ. — 2) Read ΑΓΩΧΧ.

3) Sic; read. ΟΥΜΟΥΜΙ.

ΝΑΥ ΝΕΜ ΝΗ ΕΘΝΕΜΑΔ ΤΗΡΟΥ ΕΦΗ ΕΤΑΔΩΩΠΙ
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 ΖΙΤΕΝ ΝΙΤΩΒΖ ΝΤΕ ΠΙΑΓΙΟΣ ΓΕΩΡΓΙΟΣ ΠΙΜΑΡ-
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 ΜΑΡΤΥΡΙΑ ΝCΟΥ ΚΓ ΝΠΙΑΒΟΤ ΤΩΒΙ ΝΝΟΥΕΖΟΟΥ
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 ΝΕΜ ΦΕΡΟΝΙΟΝ CΑ ΠΑΙ ΚΕCΑ ΕΓΜΕΖ ΝCΗΓΙ ΝΡΩΩ

1) Sic; read ΑΓΕΡΟΥΤΩΤC.

ἸΒΑΩΟΥΡ ἔρε λαβем в ἸΧΩΙΤ βεν νοῦΧΩΤϚ
 ΟΥΟϚ ἔρε Ἰ ἸΖΥΠΕΡΕΤΗΣ СΩК ΚΑΤΑ ΟΥΑΙ ἸΤΕ
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 ΩΩΤ ἸΠΙΛΠΟΛΛΩΝ ἸΕ ΧΝΑΒΙ ἸΝΝΟΥΒΡΗΠΙ ἸΝΝΟΥΡΟ 5
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 ἘΡΟϚ ΕΘΕΡΕΡΕΔΟΚΙΜΑΖΙΝ ἸΠΕΚΣΩΜΑ ΧΕ Ἰ[ΘΟΚ]
 ΟΥΧΩΡΙ ἸΜΑΤΟΙ ΠΕΧΕ ΠΙΛΓΙΟϚ ΧΕ ἸΗΠ ἘΠΧϚ
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 ΖΟῒ ΕΘΒΕ ΟΥΡΩΜΙ ΖΩϚ ΕΦΕΡΦΟΡΙΝ ἸΝΝΟΥСΑΡϚ
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 СОН [АН] СΑΤΟΤϚ ΑϚΦΩΡΩ ἸΝΕϚΧΙΧ ἘΒΟΛ ΑϚ-
 ΤΩΒϚ ἸΠΑΙΡΗῒ ΕϚΧΩ ἸΜΟϚ ΧΕ ἸΖΩϚ ἘΡΟК ΠΑΥϚ
 ἸΗϚ ΠΧϚ ΟΥΟϚ ἸΩΠΕΠΖМОТ ἸΤΟТК ΧΕ ΑΚΑΙΤ
 ἸЕМΠΩΑ ἸῒΜΕΤΩΦΗΡ ἸΤΕ ΝΕΚΕΜΚΑϚ ἸΝΝΟΥΧΑΙ 20
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 ΑΥΧΑТ¹ βεν ΘΜΗῒ ἸСОНΙ в ΙϚ ΖΗΠΠΕ ΑΥΘΑΜΙῒ
 ΝΗΙ ἸΝΝΟΥΤΡΟΧΟϚ ΕϚΟΙ ἸВ ΕΘΒΕ ΠΕΚΡΑΝ ἘΘΟΥΑВ
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 βεν ΟΥἔΜΙ ἘΠΧΙΝΤΕСΩΟΥῒ ἸΩῒ ΖΙΧΕΝ ΠΙСΩНТ

¹) Sic; read ΑΥΧΑΚ.

129. ΤΗΡΩ ΦΗ ΕΤΑΘΑΜΙΟ ΝΝΙΘΗΠΙ ΕΘΡΟΥΩΟΥ
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 ΝΕΜ ΝΙΚΑΛΑΜΦΟ ΒΕΝ ΟΥΩΙ ΝΕΜ ΟΥΜΑΩΙ
 ΝΤΕΡΩΦ ΦΗ ΕΤΑΦΕΡΕΠΙΔΙΜΑΝ ΝΝΙΑΣΕΒΗΣ ΤΗ- 5
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 ΧΛΟΣ ΝΤΕ ΑΜΕΝΤ ΟΥΟΣ ΕΥΕΡΚΟΛΑΖΙΝ ΝΜΩΟΥ
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 ΠΑΝΟΥΤ ΝΝΙΑΣΕΒΗΣ ΤΗΡΟΥ ΟΥΟΣ ΝΜΟΝ ΖΛΙ
 ΝΑΩΤ ΕΒΟΥΝ ΕΖΡΕΝ ΠΕΚΟΥΑΖΣΑΖΝΙ ΦΗ ΕΤΕ
 ΒΕΝ ΝΙΕΖΟΥ ΝΒΑΙΕ ΕΑΚΟΥΟΝΖΚ ΝΑΝ ΕΒΟΛ
 ΖΙΧΕΝ ΠΙΚΑΖΙ ΟΥΟΣ ΑΚΒΙ ΣΑΡΖ ΒΕΝ ΤΘΕΟΔΟΚΟΣ
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 ΘΙΟΝ³ ΦΗ ΕΤΑΦΜΩΙ ΖΙΧΕΝ ΝΙΧΟΛ ΕΤΕ ΜΠΕ
 ΝΕΦΒΑΛΑΥΧ ΘΩΛΕΒ ΝΜΩΟΥ ΦΗ ΕΤΕ ΕΒΟΛΖΙΤΕΝ
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 [Ζ]ΑΝΘΑΜΙΟ ΝΤΑΚ ΤΗΡΟΥ ΝΕ ΜΑΡΕΦΙ ΝΧΕ ΠΕΚΝΑΙ
 ΕΖΡΗ ΕΧΩΝ ΝΕΜ ΑΝΟΚ ΒΑ ΠΕΚΒΩΚ ΓΕΩΡΓΙΟΣ
 ΧΕ ΟΥΗ ΕΡΕ ΠΙΝΑΙ ΧΗ ΝΤΟΤΚ ΦΩΚ ΠΕ ΠΙΩΟΥ
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 ΕΠΙΤΡΟΧΟΣ ΕΤΑΦΖΕΙ ΔΕ ΒΕΝ ΘΜΗΤ ΝΝΙΟΡΓΑΝΟΝ

1) Read ΕΒΡΗΙ.

2) Read ΑΡΙΕΠΙΔΙΜΑΝ.

3) Read ΝΝΑΛΗΘΙΟΝ.

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1) Read ΝΤΕΝ.

• ΝΕΜ ΝΙΑΦΟΥΪ ΝΕΜ ΝΙΩΩΙΩ ΝΤΕ ΠΙΘΜΗ ΓΕΩΡΓΙΟΣ
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1) Read ΕΤΑΣΕΡΠΑΛΖΙΝ.

ἘΠΑΥC ἸΗC ΠΧC ΔΝΟΚ ΝΕΜ ΝΑΜΑΤΟΙ ΤΗΡΟΥ
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1) Read ΝΗΙΦΤ.

2) Read ΝΟΥΪΝΑΜ.

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ΠΕΧΕ ΜΑΚΜΕΝΤΙΟΣ ΠΟΥΡΟ ΝΑΨ ΧΕ ὦ ΓΕΩΡΓΙΟΣ
ΤΟΥΨΩ ἸΝΑΨ ἸΟΥΜΗΙΝΙ ἘΒΟΛ ΖΙΤΟΤΚ ΨΕ ΠΑΝΗΠ
(sic) ΠΙΡΗΤ (sic) ἸΝΕΜ (sic) ΠΙΟΥ¹ ΝΕΜ ΤΑΡ-
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ΕΚΕΡΕΤΙΝ ἸΝΑΨ ΠΟΥΡΟ ΧΕ ΠΕΧΑΨ ΝΑΨ ΧΕ ΖΗΠΠΕ
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1) Read ΠΑΝΗΒ ΠΙΡΗ ΝΕΜ ΠΙΟΥ.

2) This break does not occur in the Ms., but it is clear that the sense requires it.

ΟΥΠΝΑ ἰ ἔχεν νιθρονος αὐτοῦ ἔβολ αὐθε-
 πνοῦνι ἵχε νιθρονος οὐος ἅ νιογον ἵμα-
 σοῦταξ φiri ἔβολ ἵχωβι nem οὔταξ νικε-
 ογον ἵνατοῦταξ αὐταοῦδ ἵχωβι ἔβολ ποῦρο
 δε nem νικεοῦρωοῦ ἵνασεβης ἔταῦναγ ἔφη 5
 ἔταρῳῳπι ἔβολ ριτεν πιῶμη αὐῳπι ἵμαῳω
 αὐῳ ἔβολ εὔχω ἵμος χε ἵθoκ οὔνηῳ†
 ἵνοῦ† πιαπολλων χε ἵεν νικεῳε εὔῳῳῳοῦ
 ἀκοῳωνε ἵτεκχομ ἔβολ τοτε ἀερκελεῦνι
 ἵχε πιανομος ἔροῦτρεμco ἵπiαριος γεωρ- 10
 ριος ριχεν οὔδλοχ ἵρομτ οὐος ἀεροῦνι
 ΝΔ. ἵβ ἵιqt εὔοι ἵοῦμαξ ἵῳῳ ἵπιοῦαι πιοῦαι
 ἵμῳοῦ οὐος αὐλοῳοῦ ἵεν πιχωμ αὐθoκ-
 ζοῦ ἵεν περῳοι β ῳατοῦι ἔβολ caḅρη
 ἵπiδλοχ παρη† ἅ πιῶμη ῳοπι εὔτοτε ἐπι- 15
 δλοχ οὐος παρη† ἀεροῦνι ἵοῦαμῳε ἵτεῦ-
 φωνκ ἵῶμη† ἵτεῦἀφε ἵεν οῦμαχι ἵβενιπι
 ἀεροῦφων ἐρρη ἔρος ἵνοῦλαμχαπτ εὔβε-
 βερ ῳατεῦμοξ ἵτεῦνεχι ἵτεῦι ἔβολἵεν τεῦ-
 χεῳαι nem νεῦμαῳχ nem caḅρη ἵμοξ 20
 caτοτq ἅ πιχωμ νερci ἵεν τεῦαφε nem
 πεῦῳμα τηρq ἀερ ἵφρη† ἵοῦρεῦῳοῦτ
 ἀεροῦῗωχι ἵνiῗτq ἔβολἵεν πεῦῗῳ† οὐος
 ἵτοῦρiτq ἔῳοῦν ἔοῦἔρεῗρομτ οὐος ἀ-
 εροῦcaξ† ἵτερε ἔρε πιμακαριος ἵῳητc ἵῗ 25
 ἵεροῦ ἵεν ρανῳε ἵαλολι nem ρανκαπαρι-
 cos οὐος ἅ πoῗ naγ ἐπici ἵπιῶμη οὐος ἀῗ
 ῳαροq ριχεν οὔῳπι αῗῳῳem ἵπιχωμ ἵαροq
 αῗταλδο ἵπεῦῳμα τηρq ἀερε ἵερε ἵρομτ
 φῳḅ ἵεν τεcμη† οὐος ἀῗ ἔβολ ἵῳητc 30

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 ΝΓΕΩΡΓΙΟC ΙΗC ΠΧC ΔΡΙΒΟΗΘΙΝ ΕΡΟΝ ΝΙΟΥΡΩΟΥ
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 ΝΤΕ ΝΕΦΧΙΧ ΝΕΜ ΝΑΝΕΦΔΑΛΛΑΧC (sic) ΑΥΛΟΖΟΥ
 ΝΚΑΨ ΑΥΛΟΥΖ ΟΝ ΝΧΕ ΝΙΖΥΠΕΡΕΤΗC ΝΚΕ Β
 ΕΥΨΕΠΨΩΠ ΕΠΩΩΙ ΉΕΝ ΠΕΦΨΑΙΨΑΤΟΥΕΙ¹ ΕΠΩΩΙ 25
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1) Read ΨΑΤΟΥΙ.

ΜΩΟΥ ΕΨΩΚ ΝΑΡΕ ΠΙΘΜΗΙ ΒΟCΙ ἸΜΑΩΩ ΠΕ
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 ἸΑΠΟCΤΟΛΟC ΝΕΜΨΟΥ ΝΕΜ ΔΑΥΙΑ ΠΟΥΡΟ ΝΕΜ

1) Read ΝΙΨQΤ.

ΝΙΠΡΟΦΗΤΗC ΤΗΡΟΥ ΟΥΟQ Α ΠΙΜΑ ΤΗΡQ ΜΟQ
 ΝΝΟΥΩΙΝΙ ΝΜΑΩΩ ΖΩCΑΕ ΝΤΕ ΝΗ ΕΘΟΥΗΟΥ
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¹) For ΝΟΥΖΠ.

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1) Sic; for ΑΥΝΟΥΩΠ.

ἔθρογδοτδὲτ ἵσα νιμῆω ιςχεν ἀσπ ¹ ἵπ-
 ἔρογ ψα φναγ ἵνασπ ἵτ ἵπιἔρογ ἵμαζβ
 εγῶτεβ ἵσωογ πε ἀγωπι ἵχε τηβ² ἵτε
 νη εταγδῖ ἵπιχλομ ἕεν πιερογ ἕτεμμαγ
 σεῖρι ἵῃ ἵωο νεν φ ἵψγχη ἀγζωλ ἐνιφνογῖ ⁵
 ἕεν ογῶογ ἕρε πογςμογ εθογὰβ ωπι νεναν
 τηρογ ψα ἐνεζ ἀμην μενεσα ναι ἀγκοτογ
 ἵχε νιογρωογ ἐπιὰγιος γεωργιος πεχωογ
 ναγ χε γεωργιος πωσ ἀκτωνκ ἐβολῆεν νη
 fol. 138. εῳωογτ πεχε πιμακαριος νωογ χε παῦς ¹⁰
 ιῆς πῆς πε ἐταγτογνoστ ἐβολῆεν νη εῳω-
 ογτ εῳβε φαι τῶωπ ἵναι ἕισι τηρογ ζιχεν
 πεφραν εθογὰβ ἀγερογω ἵχε ογαι. ἐβολ
 ἵβητογ ἐπεφραν πε ρακλῖλος ογoς πεχαγ
 ἵπιῳμη ἵπαι ρῆτ χε ὦ γεωργιος ἀλλὰ ἀλῆῳς ¹⁵
 τῖοι ἵωφῆρι ἵμοκ χε πωσ ἀκὶ ἐβολῆεν παι-
 λεβῆς ἐκοι ἵφαχι φαχι ογoς ἐκσατ ἐπεσῆτ
 ἐπκαζι τῖνογ χε ἐκογωω ἵταναζτ ἐπεκνογτ
 εῳβε νιῳρονος ἁῆ ἐταγτογω ἐβολ ογoς
 ἵτενῆμι χε πεκνογτ πε ἐταγερ παι μῆιμι ²⁰
 ωαν νεννογτ νε ἀλλὰ ις ογςλῆ ἵνῶνι
 ἵπαι μα ἕρε ζανρεσμωογτ ἵβῆτς ἵτε νι-
 ἀρχεος ογoς ἕωωπ ἵτεκτωβζ ἵπεκνογτ
 ογoς ἵτεγτογνoςογ εγoνῆ ογoς τῖναναζτ
 ἕρογ ζω ἀγερογω ἵχε πιμακαριος γεωργιος ²⁵
 πεχαγ χε τῆμι ἀνοκ χε τετενναζτ ἀν ἀλλὰ
 πιχρωμ εῳναογῆμῆνογ τηρογ πλῆν εῳβε
 ζζ. φαι μῆω ετoζι ἕρατογ τῖναῳρε πωογ ἵπαῦς

¹) Read ἵτ.

²) Read τηπι.

ΙΗC ΠΧC ΟΥΩΝC ΕΒΟΛ ΤΩΝΚ ΝΘΟΚ ΝΕΜ ΦΗ
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fol. 139. ΝΕΜ ΝΙΚΑC ΝΕΜ ΝΙΩΩΙΩ ΟΥΟZ ΑΥΙ ΕΒΟΛ ΝΧΕ
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ἔροκ ὡ πιζογορ εἰσορ νεμ πιὰ πολλῶν εἰσορ
 νεμὰκ οὐορ ἀγγιτῇ ἔβρη βα νενδᾶλλαχ
 ἰπιὰριος χε ἵῑζο ἔροκ παῦτ γεωργιος πιμαρ-
 τυρος ἵτε ἱῑ πᾶτ φαι ἔρε νιστρατιὰ ἵτε
 τφῑ (sic) χογῶτ ἐβολ βαχῶτ βεν οὐδιῶωω 5
 εἰσορ εἰρεῖ φαρῶω βεν ἵβακι ἵτε πᾶτ
 ἰλῆμ ἵῑζο ἔροκ παῦτ μοι ναν ὡν τηροῦ
 ζιογσοπ ἵτε φραγίς ἵτε ἱῑ νεμ πιῶμς ἵτε
 πᾶτ οὐορ τῶβς ἰπῶτ ἔβρη ἔχων ζινα ἵτε
 ῶτε μεντεν ἐπιμῶιτ ἔτανι ἐβολ ἵβητῇ ἵκε 10
 σοπ πιῶμη δε ἔταρναγ ἐποῦναζῑ ἀγῑ
 ἵνογῶενφάτ βεν πικαζι ἀσοῶωβς ἐβολ ἵχε
 οὐμοῦμη ἵμῶω εἰσοῶω ἵμαῶω οὐορ ἀγῑ
 ἰπιῶμς τηροῦ ἵβητς ἐβολ ζιτεν ἰακοῦβος

ζη. πᾶποστολος εἰσοῶβ πσον ἱωαννης βεν 15
 φραν ἰφίῶτ νεμ πῶρη νεμ πιπᾶ εἰσοῶβ
 α πᾶριος γεωργιος ἑρογῶλ ἐπεσῑτ ἔῑς λη
 ἵτογῑνκοτ ἀγῶκ ἐβολ βεν οὐζηρηνη ἀγ-
 ὀλοῦ ἔβοῦν ἐπιπαρᾶδicos ἵτε ποῦνορ ζιτεν
 νεντῶβς ἰπιὰριος γεωργιος μενεῑςα ναι 20
 δε πεχε νιογῶω ἵνογῑρηοῦ χε οῦ πε
 εἰτε νᾶαδῑ ἵπαι μαγος φαι οὐορ ἀγερκε-
 λεγῑν ἔρογῑνι ἰπιὰριος ζιτεν πιβημα πε-
 χῶω νᾶχ χε ζιτεν τεκμετρεῖς ακταμον
 ζανδεῑων ἔρατοῦ ὡς ρῶμῑ οὐορ παῑ ρῑ 25
 ἀφρογῑοκῇ ἐβολ ἀφρογζιοῖ ἔρορ βεν
 ζανῶωτ εἰμερ ἵσοῦρι ῶατε περσοῖς σῶκ
 ζιτεν πικαζι πε οὐορ ἀφογᾶςαζνι ἔκῶτ βεν
 ἵπολις τηρς ῶατοῦχιμι ἵνοῦχηρα ἵζηκι
 θαῑ ἔτε ἵμον ζλι ἵζηκι ἵπερῑτ βεν ἵπολις 30

τηρε αφοργζιογι̇ ἡπιῶμηι ἔβογν̇ ἐπεσχι
 ναρχω ἡμος πε ξε †να†ωωω ἡπιωλολ̇ ἵτε
 νιγαλιλεος̇ ε̇ται τοογι̇ δε ωωπι αqτωνq̇ ἵξε
 fol. 141. πιμακαριος̇ γεωργιος̇ αqχιμι̇ ἡπεqσωμα
 αqογχα̇ ἐβολθεν̇ νιερχοτ̇ ογορ̇ ἅ πινη̇ τηρq̇ 5
 ερογω̇νι̇ νιματο̇ι̇ δε ε̇νεμαq̇ βεν̇ πινη̇ ἔταγ-
 ναγ̇ ἐπιογω̇νι̇ ε̇τῶσι̇ αγζει̇ ἐπεσχι̇ τηρογ
 ζιχεν̇ πογζο̇ ογορ̇ ἅ πῶċ xω̇ ἡπεqζαρμα
 σαπω̇ι̇ ἡπιμα̇ ἐρε̇ πἄριος̇ ἡμοq̇ αqογαρ-
 σαζ̇νι̇ ἡπιαρχηαγγελος̇ σαραει̇ηλ̇ ἐορεqωωπι̇ 10
 εqερδιακον̇ιν̇ ἐπιῶμηι̇ ογορ̇ παι̇ ρη†̇ ἅ πῶċ
 μαζq̇ ἵχομ̇ αqζωλ̇ ἐπω̇ι̇ ἐνιφ̇νογι̇ βεν̇
 ογῶογ̇ ἅ πἄριος̇ γεωργιος̇ ἁμον̇ι̇ ἡνιματο̇ι̇
 αqτογ̇νocoγ̇ αq†̇νομ†̇ νωῶογ̇ (sic) ογορ̇ παι̇-
 ρη†̇ αqογορ̇πογ̇ ἡνη̇ ἔτε̇ νογογ̇ βεν̇ ογζι- 15
 ρηνη̇ νθοq̇ δε̇ αqοζι̇ βεν̇ πινη̇ ἵτε̇ †χηρα̇
 ἡζηκι̇ [πεxαq̇ νaċ] ξε̇ μα̇ ογωικ̇ νηι̇ ἡταoγ-
 oμq̇ ξε̇ ογον̇ iċ 5̇ ἡἔzoογ̇ ἡπιoγeμ̇ ζλι̇ ογορ̇
 aċερογῶ̇ ἵξε̇ †χηρα̇ ἡζηκι̇ ξε̇ xω̇ νηι̇ ἐβολ̇
 παῶċ ξε̇ ἡμον̇ ωικ̇ βεν̇ παν̇ι̇ αν̇ πεξε̇ πἄριος̇ 20
 γεωργιος̇ νaċ ξε̇ ερναζ†̇¹ ἐνιμ̇ ἡνογ†̇ aċ-
 ρογῶ̇ ἵξε̇ †χηρα̇ ἡċζιμι̇ ξε̇ ε̇ιναζ†̇ ἐπιἁπολ-
 λων̇ πεξε̇ πιμακαριος̇ νaċ ξε̇ ε̇εβε̇ φαι̇ ἁληῶċ
 ἡμον̇ ωικ̇ βεν̇ πενη̇ ογορ̇ ἔταqναγ² ἐπεqζο
 ἵξε̇ †ċζιμι̇ εqογοβω̇ ογορ̇ εqο̇ι̇ ἡνογω̇νι̇ 25
 ἡφρη†̇ ἡνογαρ̇γγελος̇ ἵτε̇ πῶċ πεxαċ ξε̇ †ναω̇ė
 νηι̇ ἡτακω†̇ ἡcȧ ογωικ̇ ἡπαι̇ ἁριος̇ ἡρω̇μι̇ ἵτε̇
 φ†̇ αρ̇νογ̇ ε̇εβη†̇q̇ †ναxιμι̇ ἡνογζμοτ̇ ναζρεν̇

¹) Read ἔταcναγ.

²) Read ερεναζ†.

ΝΑΒΙCΕΥ ΕΤΑCΖΩΛ ΕΒΟΛ ΝΧΕ †CΖΙΜΙ ΝΑΡΕ
 ΠΙΘΜΗΙ ΖΕΜCΙ ΠΕ ΕΡΕ ΠΕQΖΟ ΕΡΟΥΩΙΝΙ ΜΜΑΩΩ
 ΟΥΟZ ΝΑΡΕ ΠΕQCΟΙ ΤΟΜ ΕΟΥCΤΥΛΟC ΠΕ ΝΩΦ
 ΦΑΙ ΝΑQΤΑΖΗΟΥΤ ΕΡΑΤQ ΠΕ ΕQΤΩΟΥΝΟΥ ΒΑ
 ΚΕΟΥΑΙ ΝΩΦ ΕΤΑQΚΩΩ ΒΕΝ †ΟΥΑΖCΟΙ ΝΤΕ 5
 ΠΙΝΙ ΝΤΕ †ΧΗΡΑ ΝΖΗΚΙ ΒΕΝ †ΟΥΝΟΥ ΕΤΑ ΠΙCΟΙ
 ΝΠΙΘΜΗΙ ΤΑΖ ΝΤΕ ΠΙΩΦ ΑQΘΕΠΝΟΥΝΙ
 ΑQΦΙΡΙ ΕΒΟΛ ΟΥΟZ ΑQΖΩΛ ΕΠΩΩΙ ΒΕΝ ΠΙΧΕ-
 ΝΕΦΩΡ ΝΤΕ †CΖΙΜΙ ΑQΕΡCΑΠΩΩΙ ΝΝΙΝΙΩ†
 ΝΚΩΤ ΕΤΘΟCΙ ΝΤΕ †ΠΟΛΙC ΝΙΕ ΜΜΑΖΙ Α ΜΙΧΑΗΛ 10
 ΠΙΑΡΧΗΑΓΓΕΛΟC ΙΝΙ ΝΑQ ΝΟΥΤΡΑΠΕΖΑ ΑQΟΥΩΜ
 ΝΧΕ ΠΙΜΑΚΑΡΙΟC ΑQΧΑ ΟΥΩΙΚ ΝΤΕ ΤΦΕ ΖΙΧΕΝ
 †ΤΡΑΠΕΖΑ ΝΤΕ †ΧΗΡΑ ΑCΜΟZ ΝΝΩΙΚ ΕΤCΟΤΠ
 fol. 142. ΜΜΑΩΩ ΑQCΜΟΥ ΕΠΕCΗΙ ΑQΜΟZ ΝΑΓΑΘΟΝ ΝΙΒΕΝ
 ΜΦΡΗ† ΝΠΙΝΙ ΝΝΙΟΥΓΡΩΟΥ ΟΥΟZ ΕΤΑCΙ ΕΒΟΥΝ 15
 ΝΧΕ †CΖΙΜΙ ΑCΝΑΥ ΕΠΖΟ ΝΠΙΑΓΙΟC ΓΕΩΡΓΙΟC
 ΕQΕΡΟΥΩΙΝΙ ΜΦΡΗ† ΜΦΡΗ ΑCΝΑΥ Ε†ΤΡΑΠΕΖΑ
 ΕCΜΕZ ΝΝΩΙΚ ΝΕΜ ΑΓΑΘΟΝ ΝΙΒΕΝ ΝΕΜ ΠΙΩΦ
 ΕΤΑQΦΙΡΙ ΕΒΟΛ ΠΕΧΑC ΒΕΝ ΠΕCΖΗΤ ΧΕ Α Φ†
 ΝΝΙΓΑΛΙΛΕΟC Ι ΕΒΟΥΝ ΕΠΑΝΙ ΑΝΟΚ ΒΑ †ΤΑΛΕ- 20
 ΠΩΡΟC ΑQΕΡΒΟΗΘΙΝ ΕΤΑΜΕΤΖΗΚΙ ΟΥΟZ ΑCΤΑΧΗ
 ΑCΖΙΤC ΕΒΡΗΙ ΒΑ ΝΕΝΒΑΛΛΑΥΧ ΝΠΙΘΜΗΙ ΑCΟΥ-
 ΩΩΤ ΜΜΟQ ΕCΧΩ ΜΜΟC ΧΕ ΝΑΙ ΒΑΡΟΙ ΠΑΥC
 ΑQΕΡΟΥΩ ΝΧΕ ΠΙΑΓΙΟC ΠΕΧΑQ ΝΑQ (sic) ΧΕ ΤΩΝΙ
 ΕΖΡΗΙ ΑΝΟΚ ΑΝ ΠΕ Φ† ΝΝΙΓΑΛΙΛΕΟC ΑΛΛΑ ΑΝΟΚ 25
 ΟΥΒΩΚ ΝΤΑQ ΠΕΧΕ †ΧΗΡΑ ΝΑQ ΙCΧΕ ΝΘΟΚ
 ΟΥΒΩΚ ΝΤΑQ ΟΥΟZ ΙCΧΕΝ ΝΑΙΧΙΜΙ ΖΜΟΤ ΝΠΕΚ-
 ΜΘΟ ΕΒΟΛ Ω ΠΑΥC ΜΟΙ ΝΗΙ ΝΠΙΡΗ† ΕΘΡΙCΑΧΙ
 ΝΠΕΚΜΘΟ ΕΒΟΛ ΠΕΧΕ ΠΙΑΓΙΟC ΝΑC CΑΧΙ ΠΕΧΕ
 ΧΕ ΟΥΟΝ ΝΤΗΙ ΝΝΟΥΑΛΟΥ ΕQΧΗ ΒΕΝ Θ ΝΑΒΟΤ 30

φαι δε οὐβέλλε πε ἡκοῦρ ογορ ἡδᾶλλε τῷπι
 ὑβ. ἔταμορ ἔναθεψεύ ογορ ἂ περῖωτ μογ ἀρχαγ
 εἰῆβοκι ἡμορ εἰχη ἕεν ᾤ ἡναβοτ ογορ ἰσxen
 ἔταιμασρ ἡπιχαρ ἔθορυναγ ἔρορ ἔψωπ
 παῶτ ἡτε πεκναι ταροι τῆναλατῆ ρω ἔπεκ- 5
 νογῆ πεχε πιῶμηι ναρ χε πιῆαι ἡτε πῶτ
 ναῶωπι νε ἡφοογ τοτε ἀνιογῆ νηι εἰῆναι
 ἡπαι ἄλογ ἀσῖνι ναρ ἡπιᾶλογ ἔβολῆεν τῆμαρ
 ῖ ἡνογασμι ἡτε πεσχι ογορ ἀσχαρ ἕεν
 κενρ ἡπιᾶριος γεωργιος ἡθορ δε ναρῶληλ 10
 εἰχωρ πε ογορ ἀφερσφραγῖζιν ἡμορ νεμ
 νερβαλ ογορ ἀρῖιρ ἔβογν ἕεν περρο ἀγρῖ
 ἔβολῆεν νερβαλ ἡχε ρανκηκς ογορ ἀρῖαγ
 ἡβολ σατοτρ πεχε τερμαγ ναρ χε παῶτ
 μαρογσωτεμ ἡχε νερμαῶχ ογορ ἡτερμοῶ 15
 πεχε πιῶμηι ναρ χε ὦ τερῖμι χε φαι ρῶπι
 ἔρορ τῆνογ ἀεος ογορ ἀῖωανμογῆ ἔρορ
 ἡτερσῶτεμ ἔτασμη ἡτερμοῶ ἡτερσῶκ ἔβολ
 ἡπασαχι ογορ ἡπερσῶσῆσῶμ ἡνογῶρῆμ ναρ
 ἡνογσαχι εἰσναγ ἔπερρο ἡφρητ ἡνογασρελος 20
 ἡτε φῆ τοτε πιῶ ἡνογρο ἡανομος ἔταγῖ
 fol. 143. εἰσῖνι ἕεν νῖπλατῖᾶ ἡτε τῆπολις ογορ ἔταγ-
 ναγ ἐπιῶην ἔταρρωτ ἔβολ ρῖτεν φῆ νεμ
 πιᾶριος γεωργιος εἰσαπῶπι ἡτῆπολις ἡῖ
 ἡμαρῖ ἡῖῖς ἀγτωμτ τηρογ ριογσῶπ πεχε 25
 ἀαδῖᾶνος πογρο χε ογ πε παῖ χῖνναγ ἔταρ-
 ῶωπι ἕεν πολῖς¹ ἡφοογ εῶβε παῖ νῖῶτ ἡῶην
 εῖῖος ἔταρφῖρῖ ἔβολ ἡπαι μα πεχωογ ναρ

¹) Read τῆπολις.

ΧΕ ΕΤΑ ΤΑΙ ΧΟΜ ΩΩΠΙ ΕΒΟΛΖΙΤΕΝ ΓΕΩΡΓΙΟC
 ΠΙΓΑΛΙΛΕΟC ΟΥΟZ ΑΦΟΓΑΖCΑΖΝΙ ΕΘΟΥΜΟΥΤ
 ΕΠΙΛΑΓΙΟC ΓΕΩΡΓΙΟC ΝΑQ ΑΦΘΟΥΖΙΟΥΓΙ ΕΡΟQ
 ΝΧΕ Η ΝΚΕCΤΩΝΑΡΙΟC ΒΕΝ ΖΑΝΜΟΥΤ ΜΜΑCΙ
 Δ ΕΓΩΙΒΤ ΝΔ ΩΑΤΕ ΝΕQCΑΡΖ ΖΕΙ ΖΙΧΕΝ ΠΙ- 5
 ΚΑΖΙ ΝΚΟΥΧΙ ΚΟΥΧΙ ΟΥΟZ ΝΤΕ ΠΕQCΝΟQ ΩΟΥQ
 ΕΒΟΛΒΕΝ ΠΕQΩΑΙ ΜΦΡΗΤ ΝΝΟΥΜΩΟΥ ΟΥΟZ
 ΑΦΘΟΥΓΙΝΙ ΝΖΑΝΛΑΜΠΑC ΝΧΡΩΜ ΝΤΟΥΖΙΤΟΥ
 ΕΒΟΥΝ ΒΑ ΝΕQCΦΙΡΩΟΥΓΙ ΑΦΘΟΥΓΙΝΙ ΝΝΟΥΦΟΧΙ
 ΝΩΕ ΑΦΘΟΥΩΤΟΥ ΕΧΩC ΟΥΟZ ΝΤΟΥΤΩΤC ΝΖΑΝ 10
 ΖΙΤQ (sic) ΕΠΕQCΩΜΑ ΕΒΟΥΝ ΕΤΦΟΧΙ ΝΩΕ ΕΥΓΙΡΙ
 ΟΔ. ΝΟ ΟΥΟZ ΑΦΘΟΥΦΩΝ ΕΧΩQ ΝΟΥΘΗΝ ΝΕΜ ΟΥΛΑΜ-
 ΧΑΠΤ ΑΦΘΟΥΒΕΡΟ ΝΝΟΥΧΡΩΜ ΕQΜΟZ ΜΜΑΩΩ
 ΠΑΙ ΡΗΤ ΑQΤ ΜΠΙΠΝΔ ΝΧΕ ΠΙΘΜΗΙ ΟΥΟZ Δ
 ΝΕQΚΑC ΝΕΜ ΝΕQCΑΡΖ ΡΩΚZ ΑΥΕΡΚΕΡΜΙ ΕΥCΟΠ 15
 ΑΦΘΟΥΩΛΙ ΝΤΕQΚΕΡΜΙ ΖΙΧΕΝ ΟΥΤΩΟΥ ΕQΒΟCΙ
 ΕΥΜΟΥΤ ΕΡΟQ ΧΕ ΑCΟΥΡΙΟΝ ΑΥCΟΡQ¹ ΕΒΟΛ-
 ΖΙΧΕΝ ΠΙΤΩΟΥ ΝΕΜ ΠΙΘΗΟΥ ΟΥΟZ ΑΥΤΑCΘΩΟΥ
 ΝΧΕ ΝΙΖΥΠΕΡΕΤΗC ΕΥΝΗΟΥ ΕΤΒΑΚΙ CΑΤΟΤΟΥ
 ΒΕΝ ΟΥΙΩC ΙC ΖΑΝΧΑΡΑΒΑΙ ΑΥΩΩΠΙ ΝΕΜ ΖΑΝ- 20
 CΕΤΕΒΡΗΧ ΝΕΜ ΟΥΝΙΩΤ ΜΜΟΝΜΕΝ ΖΩC ΔΕ
 ΝΤΕ ΠΚΑΖΙ ΚΙΜ ΩΑ ΝΕQCΕΝΤ ΖΗΠΠΕ ΙC ΠΕΝΟC
 ΙΗC ΠΧC ΑQΙ ΕΧΕΝ ΟΥΘΗΠΙ ΝΝΟΥΩΙΝΙ ΝΕΜ
 ΝΕQΑΓΓΕΛΟC ΕΘΟΥΑΒ ΝΑΥΖΩC ΒΑΧΩQ ΠΕ ΑΦΟΥ-
 ΑΖCΑΖΝΙ ΝΧΕ ΠΟC ΜΠΙΔ ΝΘΗΟΥ ΝΤΕ ΠΙΚΑΖΙ 25
 ΕΘΟΥΘΩΟΥΤ ΝΑQ ΕΒΟΥΝ ΝΠΙΩΩΙΩ ΝΤΕ ΠCΩΜΑ
 ΝΠΙΛΑΓΙΟC ΓΕΩΡΓΙΟC ΟΥΟZ ΑQΜΟΥΤ ΝΧΕ ΠΟC
 ΒΕΝ ΤΕQCΜΗ ΝΝΟΥΤ ΕQΧΩ ΜΜΟC ΧΕ ΓΕΩΡΓΙΟC

1) Read ΑΥCΟΡC.

ΠΑΛΛΟΥ ΤΩΝΚ ὦ ΠΑΜΕΝΡΙΤ ἔΒΟΛΒΕΝ ΠΙΕΝΚΟΤ
 ΧΕ ἈΝΟΚ ΠΕΤΟΥΑΖΣΑΖΝΙ ΝΑΚ ΒΕΝ ΤΟΥΝΟΥ
 fol. 144. ΑΓΤΩΝΓ ΝΧΕ ΠΙΜΑΚΑΡΙΟΣ ἸΦΡΗΤ ἸΝΟΥΠΑΤ-
 ΨΕΛΕΤ ΕΓΓΗΝΟΥ ἔΒΟΛΒΕΝ ΠΕΓΜΑΝΨΕΛΕΤ Ἀ ΠῶΤ
 ΕΡΑΣΠΑΖΕΘΕ ἸΜΟΓ ΑΓΤ ΝΑΓ ἸΤΖΗΡΗΝΗ (sic) 5
 ΑΓΖΩΛ ἔΨΩΙ ἔΝΙΦΗΟΥΙ ΒΕΝ ΟΥΩΟΥ ΠΙΜΑ-
 ΚΑΡΙΟΣ ΔΕ ΓΕΩΡΓΙΟΣ ΑΓΘΟΧΙ ΖΙΦΑΖΟΥ ἸΝΙΜΑΤΟΙ
 ΕΓΧΩ ἸΜΟC ΧΕ ΔΙΛΟΥΩ ΝΗ ὦ ΝΑΣΗΝΟΥ ΕΘΡΙ[Ι]
 ΝΕΜΩΤΕΝ ΨΑ ΝΑΙ ΑΘΝΟΥΤ ἸΝΟΥΡΩΟΥ ΝΙΜΑΤΟΙ
 ΔΕ ἔΤΑΥΝΑΥ ἔΡΟΓ ΑΓΕΡΖΟΤ ΟΥΟZ ΑΓΕΡΨΦΗΡΙ 10
 ΕΥΧΩ ἸΜΟC ΒΕΝ ΟΥCΜΗ ἸΝΟΥΩΤ ΧΕ ἸΘΟΚ ΟΥ-
 ΝΙΩΤ ἸΝΟΥΤ ἸΗC ΠΧC ΠΕΝῶC ΧΕ ΝΙΡΩΜΙ ἔΤΑΓΕΡ-
 ΚΕΡΜΙ ΟΥΟZ ΑΥΨΑΨΟΥ ΝΕΜ ΠΙΘΗΟΥ ΟΥΟZ
 ΕΘΒΕ ΠΕΚΡΑΝ ΕΘΟΥΑΒ ΠῶC ΑΚΤΟΥΝΟCΟΥ ΕΥΟΝΒ
 ἸΚΕCΟΠ ΑΥΖΙΤΟΥ ἔΠΕCΗΤ ΑΥΟΥΩΨΤ ἸΠΙΛΓΙΟΣ 15
 ΓΕΩΡΓΙΟΣ ΕΥΧΩ ἸΜΟC ΧΕ ΠΕΝῶC ΜΟΙ ΝΑΝ ΖΩΝ
 ἸΤCΦΡΑΓΙC ἸΤΕ ΠΧC ΠΙΜΑΚΑΡΙΟΣ ΔΕ ΓΕΩΡΓΙΟΣ
 ΑΓΧΟC¹ ΑCΨΩΠΙ ΝΧΕ ΟΥΜΟΥΜΙ ἸΜΩΟΥ ΕCΖΟΛΧ
 ἸΜΑΨΩ ΑΓΤΩΒZ ΔΕ ΟΝ ΑΓΙ ΝΧΕ ἸΩΑΝΝΗC
 ΠΙΕΓΑΓΓΕΛΙCΤΗC ΟΥΟZ ΑΓΤΩΜC ἸΝΙΜΑΤΟΙ ΕΥῖΡΙ 20
 Ἰῖ (Ἰῖ) ΟΥΟZ ΑΓCΜΟΥ ΝΧΕ ΠΙΕΓΑΓΓΕΛΙCΤΗC
 ἔΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΝΕΜ ΝΙΚΕΜΑΤΟΙ ΟΥΟZ ΑΓ-
 ῶC. ΖΟΠΓ ἔΒΟΛΖΑΡΩΟΥ ΝΙΜΑΤΟΙ ΔΕ ΝΕΜ ΠΙΛΓΙΟΣ
 ΓΕΩΡΓΙΟΣ ΑΥΙ ΕΥCΟΠ ΨΑ ΝΙΟΥΡΩΟΥ² ΧΕ ΔΙΨΠΙ
 ΝΩΤΕΝ ὦ ΝΙΛΑΝΟΜΟC ἸΑΘΝΟΥΤ ΟΥΟZ ΙC ΓΕΩΡ- 25
 ΡΙΟΣ ΦΗ ἔΤΑΡΕΤΕΝΨΑΨ ΤΕΓΚΕΡΜΙ ΝΕΜ ΠΙΘΗΟΥ

1) The scribe has left out some words here.

2) We must add here some few words like ΟΥΟZ ΑΥΩΨ
ΕΥΧΩ ἸΜΟC.

ΙϚ ΠΧἘ ΙΗἘ ΠΕΝΘἘ ΟΥΟϚ ΠΕΝΝΟΥΤ ΔΗΤΟΥΝΟϚ
 ἘΒΟΛΒΕΝ ΝΗ ΕΘΜΩΟΥΤ ΕΘΒΕ ΦΑΙ ΓΑΡ ἌΝΟΝ
 ΤΗΡΟΥ ΕΥϚΟΠ ΤΕΝΝΑϚΤ ἘΡΟϚ ΙϚΧΕΝ ΤΗΝΟΥ
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ογσοп ἡνογсоп ἡνογωτ εἴβε †μεῶμνι ἀφεν-
 кот ἡνογсоп ἡνογωτ nem nh εἴογав τηρογ
 ἡεок δε ρωκ ὦ παῦτ γεωργιος αὐβаск βεν
 ниваωογρ ἡρο β nem нитрохос nem ниснqi
 ἡροβ nem никелевин ογος он ακμογ εἴβε 5

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 тнс ἀφнаγ εἴογкоγχι βεν πῶογ ἡτε πῶс
 ἡеок ρωк παῦτ γεωργιος ἀ πῶс ἡπιῶογ nem
 питаid сaxи ἡро nem ро nemак нiaпocтoлoc
 мен наγziωи πe βен †οικογμενη τηρс 10
 еγiри ἡiβ nem пикeῶ ἡмаθнтс αγсoγi ἡни-
 ѡамѡεidωлон αγтасѡογ ἐпхс πioγai πi-
 ογai βен теqωpa nem пeсoγpo ἡеок ρωк
 ὦ πicioγ ἐτερογωini ακсoγi ἡмаγatk ἡни-
 ѡамѡεidωлон nem нioγpωoγ nem нoγcтpa- 15
 тeγма nem пикocмoc τηρq ακѡairи ἐpωoγ
 τηρογ βен пixpωм ἡτε тфе ογos ακope
 фpан ἡпхс epoγωini βен пикocмoc τηρq
 никемартγpос он пizωb oγωнз ἐβoλ χe ακ-
 бici ἐpωoγ τηρογ еγсоп εἴβε χe ἡнок аn 20
 пeтxω нак ἡφai ἀλλα πογpo ἡτε нioγpωoγ
 иηс пхс пeнῶс етермeope бapок ὦ пiмa-
 кapиос χe ἡмон oγон еqḡни ἡиωaнннс βен
 нимicи ἡτε нizidми ἡмон oγон еqḡни ἡмок
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 oγон ѡπи еqḡни ἡмок ѡа ἐнез нiaикeос
 акбici παpαpωoγ зитен тeкзγпomонн бa
 пизкo nem пiвi nem нioтeкωoγ nem нi-
 плнгн ἡте нивacанoc нai етβен пeкcωмa
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1) Sic; read ἸΤΑΤΗΙΟΥ.

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ὡππ ἔροκ ζωσ ιωτ ογορ ἀμογ νεμνι ἔβογν
 ἐπιπαλλάτιον πιμα ἔρε τογρω αλεξανδριὰ
 χη ἴμογ βεν πικοιτων ετσαβογν παρρητ
 αφολq ἔβογν ἴχε πογρο αqριτq ἔβογν ἐπι-
 κοιτων ἴτε πιμα ἔρε τογρω χη ἴμογ ογορ 5
 αqι ἔβολ ψα νιογρωογ αqερὰριστον νεμωογ
 ἔτα ρογzi xε ὡπι ἀ πιλγιοс γεωργιοс κωλx
 ἴνεqκελι αqτωβz εqxω ἴμοс ἴπαρρητ πε
 xε πῶс πανογτ ἴμον φη ἔτῶνι ἴμοκ βεν
 νινογτ τηρογ ἴθοок πε πῶс φт ἴμον πετ- 10
 ναῶνι ἴμοк ογορ εῶβε ογ ἀ zανεθнос
 αγωψ ἔβολ zανλαос αqερμεлетан ἴzанет-
 πн. ὡογит ογορ αqεωογт εγма ἴχε νιογρωογ
 τηρογ ἴτε пкагi νογкеарxων αqι εῶγμα
 αγсахи ἴса πῶс nem ἔτογβε πεqχpс εγсоп 15
 асероγw ἴχε τογρω пexас xε παῶс γεωρ-
 гиос nim ne νιογρωογ ἔταqεωογт nem νογ-
 архων iε nim πε πῶс ἔταγтoγbнq nem
 πεqχpс min (sic) πε matcаboи ἔροq ω παῶс γε-
 ωргиос αqоγων ἴρωq ἴχε пмакариос αqбωλ 20
 ἔрос ἴνнзнтнма εтwhк ἴτε нгpафн ἔнапас
 nem тβери ογορ αqтамос ἴπнрнт ἴсоγen-
 фиот nem пwhри nem ппнā εῶογав ογορ
 αqтамос ἴπнрнт ἔта πῶс θамιῶ ἴтфе nem
 пкагi nem пнрн nem пiῶз nem нисюγ nem 25
 пiθамιῶ τηрq ογορ αqтамос он xε ἔтаq-
 θамιῶ ἴπнрwmи ἔβολβен ογкагi ω τογρω
 мн ἔтаqсwнт ἴмоq ан ἔβολ ἴbнтq ογορ
 ἔтаqximи ἴθων ἴнаи кас nem наи мот nem
 пai ψар nem наи бал nem пai лас nem тai 30

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1) Ms. Δ. ΠΕΓCΑΧΙ.

ΜΗΩΟΥ¹ ΟΥΟΣ ΑΥΧΑ ΠΟΥΡΕΘΑΜΙΔ ΝΩΟΥ Φ†
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1) Read ΜΜΟQ.

2) Ms. ΑΖΑΑ.

3) Sic; read ΝΙΑΤ.

4) Sic; read ΑQΧΕ.

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ωργιος πινωτ̄ ἵτε νιγαλίλεος ἐκναοῦωωτ̄
 ἡπὶ πολλῶν πινωτ̄ ἡνοῦτ̄ οὔος παρητ̄ βεν
 τούνοῦ ἀγῶωτ̄ τηροῦ ἡξε νατ̄πολις τηρε
 νιρῶμι nem νιζιδῶμι εὔσον ναγοι ἡωφῆρι
 πε ἐμαῶω εῶβε πιμακαριος γεωργιος πινωτ̄ 5
 ςδ. ἡρεφεροῦωι νι οὔος ναγῶω ἡμος πε ἡνοῦε-
 ρητ̄¹ ξε πως φαι ναῶωπι ἡπιῶμη τ̄χηρα δε
 ἡςζῶμι ῥως ἐτασσωτεμ ἐναι εῶβε πιμακα-
 ριος γεωργιος βεν ὅμητ̄ ἡπιμηῶ τηρε εσῶω
 ἡμος ξε ὦ παῦς γεωργιος πιματοι ἡχωρι 10
 ἡτε ποῦρο πῶς ἡς παῦς ὦ φῆ ἐταφερ οὔοβα
 ἡμῆνι nem xom βεν ται πολις οὔος ἀκ-
 τοῦνος νιρεφῶωωτ̄ οὔος ἀκτ̄ ἡφοῦωι
 ἡνιβελλεῦ ἀκῶρε νιῶαλεῦ μοῶι νιέβο δε οἷ
 ἀκῶροῦσαχι οὔος νικοῦρ ἀκῶροῦ σωτεμ νι- 15
 κακσεῖτ̄ ἀκτοῦβωοῦ νιξεμῶν ἀκζιτοῦ ἐβῶλ
 οὔος οἷ ἀκῶωπι ἡνοῦρεφεροῦωι βεν πι-
 κοσμος τηρε ὦ παῦς γεωργιος νιῶην ἐταγερ-
 ρολι ἀκῶροῦωωπι ἡμασοῦταῖς ἡκεσον ὦ φῆ
 ἐταῖ ἐβῶγν ἐπανι εῖοι ἡζηκι αῖωωπι εῖοι 20
 ἡραμαδ ἡμαῶω οὔος εῖσορεμ ἀγταςῶοι ῥα
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 ᾶ πολλῶν ἐτῶαβем οὔος ἡτεκτ̄ωπι ἡπλαος
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 ἐταῖσωτεμ ἐρος εσῶω ἡναι σαχι ναι οὔος
 ἀρῶωι ἐχεν πταχρο ἡτε περναῖτ̄ οὔος
 ἀρνετ̄ ρῶι ἡσωβι εῶογᾶβ ἐβῶγν ἐχῶς ἐρῶω

(¹ Sic; read ἡνοῦερνοῦ.

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1) Read ΝΧΕΡΗΧ.

2) Read ΨΑ ΦΝΟΥΝ.

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¹) Read ΕΦΝΟΥΝ.

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1) Read ΚΑΤΑ ΤΒΕ.

2) Read ΕΦΝΟΥΝ.

3) Read ΠΟΥΝΟΥΤ.

μοῦθι οὐοῦ αςβι ἡπιχλὼμ ἡατλῶμ ψα ἔνεῖ
 ἡμῆν οὐοῦ μενεῖνςα ναι ἀγῶοῦτ ἡξε νιοῦ-
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 χε μαρεντᾶποφαςις ἔροῦ ἡμον ρηατακον
 τηρεν οὐοῦ ἀρζεμει ἡξε ποῦρο δαδιανος
 ἀρχβαι ἡτᾶποφαςις ἡτε πιμακαριος γεωρ-
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 εῶβε φαι तेनेркеλεῖν ἐθοροῶλι ἡτερᾶφε
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 νερξιχ εῶογав ἀρὶ ἐβολ ἐρραῶι οὐοῦ ναῖ-
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 οὐοῦ ναῦραῶι πε ριχεν φμοῦ ἡπιμακαριος
 τοτε ἀρχοῦῶτ ἐπῶι ἐτφε ἡξε πιμακαριος
 οὐοῦ πεχαῖ χε παῦς ιης πᾶς φη ἐταρφε
 πιχωμ ι ἐπεснт ἐβολβεν τφε βεν πιсaxи
 ἡτε πεκῶκ ἡλιας πιπροφῆтс οὐοῦ ἡν 30

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1) After this number the Coptic numbering of the pages
 ceases.

2) Sic; read ΕΥΕΕΜΙ.

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1) Sic; read †ΝΑΘΩΤ.

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 ἡμικι ὡα ἐνεε οὐος ἀρερε τἀρελν τηρε
 ἡτε τφε νεν νιταγμα ἡτε νη εθογαν τρεμ-
 σορ ριχεν πιερονος οὐος ἡτογερῶαι νημαρ
 βεν ἰλῆμ ἡτε τφε μενεuca ναι ἂ ζανμονμεν 5

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 νιμηῶ ετὸρι ἐρατογ νεν νικεματοι ἀγφωτ
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 οὐος ἡπε ρλι ἡμογῆζωογ ογδε χοceν ὡπι
 βεν πιμα ἐρε πcῶμα ἡπιῶμη ἡβῆτq ἀλλα
 νारे πιμα τηρq οι ἡνογῶινη οὐος ἂ πικε β
 ἡναλογ ἡτε πᾶριος γεωργιος ετχη βεν 15
 τβακι ἀγὶ ὡα πικεογαι ἡψφῆρ ἡτωογ εγ-
 cαβολ ἡπcῶμα ἡπογῶc εγριμι εταγναγ
 ἐπογῶc xε ἀγῶλι ἡτερᾶφε οὐος παι ρῆτ
 ἀγφᾶβτογ ἐβρη ἡχωρ ἀγογῶωτ ἡμορ εγ-
 ριμι οὐος ἀπ'αcγνκρατωρ δε ἀqταμωογ 20
 ἐζωβ νιβεν ἐτα πῶc χοτογ ἡπογῶc οὐος ἀγ-
 ρᾶωι ἡμαῶω οὐος ἀγτωμι ἡτερᾶφε εθογαν
 ἐβογν ἐπερcῶμα ετcμαρωογτ οὐος αcτωμι
 ἐρορ ζωc ιcκεκ ἡπογχοxε ἐβολ ἐπτηρq
 ογδε πιμηῆνι ἡτε τῶενcῆq ἡπερῶωπι ἡβῆτq 25
 ρολωc οὐος πεχε νερεβιαικ ἡνογερνογ xε
 τεμναετ βεν ογμεῶμη xε ἂ φτ ὡπ ἐρορ
 ἡπενῶc οὐος cαxι νιβεν ἐταρχοτογ ναρ
 qναχοκογ ναρ ἐβολ ἡκαλωc λοιπον ἀγταλο
 ἡπικῶμα εθογαν οὐος ναρῶεω cῶοινογq 30

ἡπὶ ἀρχὴν ἐπίσκοπος ἀββὰ θεὸδωσιος οὐγὸς
 ἀφ' ἐραγιάζιν ἡμοῦ ἡκογζ ἡπὶ ἀβοτ ἀθωρ
 οὐγὸς ἀγσεμνὶ ἡπερ λγμψανον εἰσογὰς ἡβητῆ
 βεν παι ἐξοογ ρω ον ἡνογωτ ἔτε σογζ
 ἡπὶ ἀβοτ ἀθωρ πε οὐγὸς ἀγχωκ ἐβολ ἐχωρ 5
 ἡτῆς γιὰ εἰσογὰς πικωμὰ εἰσογὰς νεν πικνογ
 ἐτταῖ ἡογτ ἡτε πῶς ἡς πῶς οὐγὸς ἀγωωπι
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 γανωφῆρι ἐγωω οὐγὸς ἡθογ δε πὶ ἀγριος γεωρ-
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 ωνι οὐγὸς ἀ πὶ ἀγριος γεωργιος οὐγονεγ ἐρογ 25
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 τογ οὐγὸς ἡθογ πε ἐταγκωτ ἡπτοπος εἰσογὰς
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¹) Read ΟΥΒΕ.

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 ἔΝΕΝΣΝΗΟΥ ἸΖΗΚΙ ΝΕΜ ΝΙΩΕΜΜΩΟΥ ΜΑΡΕΝ-
 ΜΕΝΡΕ ΝΕΝΕΡΗΥ ΜΑΡΕΝΔΡΕΖ ἔΠΙΤΟΥΒΟ ΕΣΕΩΠΙ
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ΝΤΕΓΧΩ ΝΑΝ ΕΒΟΛ ΝΝΕΝΝΟΒΙ ΟΥΟZ ΝΤΕΓCΜΟΥ
ΕΠ[Θ]ΩΟΥ† ΕΒΟΥΝ ΝΤΕ ΠΕΝΛΑΟC ΝΙΚΟΥΧΙ ΝΕΜ
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ΝΧΟΥ ΝΙΒΕΝ ΝΕΜ ΩΑ ΕΝΕZ ΝΤΕ ΝΙΕΝΕZ ΤΗΡΟΥ
ΛΜΗΝ

fol. 172 obverse.

† ΉΕΝ ΠΡΑΝ ΝΠΕΝ¹
ΥC ΙΗC ΠΧC ΑΓΩΩΠΙ ΝΧΕ 15
ΠΑΙ ΛΓΑΘΟΝ ΝΩΕΝΕΡΦΜΕΓΙ
ΝΤΕ ΠΑΙ ΧΩΜ ΕΒΟΛ ΖΙΤΟΥΟΥ
ΝΝΕΝΜΑΙΝΟΥ† ΝCΗΟΥ ΝΜΑΙ
ΑΓΑΠΕ ΠΙΔΙΑΚΟΝ ΠΕΤΡΟC ΕΝΕ.....
ΠΙ†ΑΚΟΝ ΚΕΛΛΟΥΧ ΝΕΜΝΟΥΩΗ[ΡΙ ΝΠΝΑΤΙΚ](?)ΟΝ 20
ΑΓΩΟΦΓ ΕΒΟΛ ΉΕΝ ΠΟΥΉΙCΙ ΝΜ[ΗΙ ΑΥΤΗΙΓ](?)
ΕΒΟΥΝ Ε†ΑΚΙΑ ΝΕΚΛΗCΙΑ ΕΤΕ.....
ΜΙΧΑΗΛ ΝΤΕ †ΧΕΦΡΟΝΕ Ή.....
ΕΥΩΕΝΕΡΦΜΕΓΙ ΝΩΟΥ ΝΕΜ ΝΟΥΓΙΟΥ†
††ΖΟ ΕΒΟΝ ΝΙΒΕΝ ΕΘΑΩΩ ΝΉΗΤΓ ΙΕ ΝΗ 25
ΕΘΑCΩΤΕΜ ΕΡΟΥ ΝΤΟΥΧΟC ΧΕ ΝΗ ΕΤ ΟΝ[Ζ](?)
ΝΤΩΟΥ ΝΤΕ ΠΥC ΕΡΠΕΓΝΑΙ ΝΝΙΩ† ΝΕΜ[ΑΥ]

¹) This and the following 17 lines are written below the last lines of the text.

ΚΕ ΝΗ ΕΤ[ΑΥCΙΝΙ](?) ΕΒΟΛ ἸΤΩΟΥ ΤΕ ΠΩC Τῆ
 ΤΟΝ ΝΟΥΨΙΧΗ ΤΕΡΡΟΘΒΟΥ ΉΕΝ ΚΕΝΩ
 ΝΕΝΙΟΤ ΕΘΟΥΑΒ ΑΥΡΑ[ΣΑΜ ΝΕΜ ΙCΑΑΚ]
 ΝΕΜ ΙΑ[ΚΩΒ]

fol. 172 reverse.

5

CTPC ΠΩC ΦΤ ἸΤΕ ΝΙΧΟΜ ΠΗ ΕΤΉΕΝ ΚΕΝΩ ἸΠΕΡΙΩΤ
 ἸΛ[ΓΑΘΟC]¹
 ΠΗ ΕΡΕ ΝΕΡΑΖΩΡ ΜΕΖ ἸΝΝΑΙ ΝΕΜ ΜΕΤΩΕΝΖΗΤ ΠΗ
 ΕΤΧ

COMC ἸΝΧΟΥ ΝΙΒΕΝ ἸCΑ ΘΜΕΔΑΝΙΑ ἸΝΠΙΡΕΡΕΡΝΟΒΙ 10
 ΠΗ ΕΘΒΟΥΩ ΦΜΟΥ ΑΝ ἸΠΙΡΕΡΕΡΝΟΒΙ ἸΠΡΗΤ ΤΕΡ
 [ΤΑC]ΘΟΥ ΤΕΡΩΝΒ ΤΕΝΤΩΒΖ ἸΤΕΚΜΕΤΑΓΑΘΟC
 [ΦΤ] ΠΙΜΑΙΡΩ[ΜΙ] ΖΙΤΕΝ ΝΙΤΖΟ ἸΤΕ ΠΙΔΡΙΟC ΓΕΩΡΓΙΟC
 ΤΕΚΕΡΠΙΝΑΙ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΕΡΕ ΉΙCΙ ΕΩΕΝΕΡΦΜΕΥΙ
 ΩΟΥ ΉΕΝ ΠΑΙ ΚΟΥΧΙ ἸΧΩΜ ΉΕΝ ΠΑΙ ΕΩΝ 15
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 ΤΟΤΚ ΠΙΩ[ΟΥ] ΝΕΜ ΠΙCΜΟΥ ΕΡΠΡΕΠΙ ΝΑΚ ΦΙΩΤ
 ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠΝΑ ΩΑ ΝΙΕΝΕΖ ΤΗΡΟΥ ἸΜΗΝ.
 ΧΡΟΝΟΝ ΜΑΡΤΥΡΟ ΧΩΒ. 20

¹) These lines are written in the middle of the page.

FRAGMENTS OF A SAHIDIC VERSION

OF THE

MARTYRDOM OF SAINT GEORGE.

Fragment A.

[Codex Borgianus CLII.]

page 12. ΔΘΑΝΑΣΙΟΣ¹ ΔΕ ΑΡΧΙ ΝΟΥΑΠΟΤ ΝΜΟΥΝΩΡΩ
 col. I. ΑΓΕΠΕΙΚΑΛΕΙ ΝΖΝΡΑΝ ΝΔΑΙΜΟΝΙΟΝ ΕΖΡΑΪ ΕΧΩΡ·
 ΑΓΤΑΔΑ ΝΑΦ. ΑΥΩ ΝΤΕΡΕΦΣΟΟΦ ΝΠΕΛΑΔΑ ΝΠΕ-
 ΘΟΟΥ ΨΩΠΕ ΝΜΟΦ ΕΠΤΗΡΦ. ΑΘΑΝΑΣΙΟΣ ΔΕ
 ΠΕΧΑΦ ΝΠΡΡΟ ΧΕ ΕΤΙ ΚΕΚΟΥΪ ΠΕ ΝΤΑΔΟΚΙΜΑΖΕ 5
 ΝΜΟΦ. ΕΨΩΠ ΕΨΩΑΝ ΤΜ ΠΕΘΟΟΥ ΨΩΠΕ ΝΜΟΦ·
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 page 12. ΝΜΟΥΝΩΡΩ (sic) ΑΥΩ ΑΓΤΕΖ ΖΝΚΕΠΑΖΡΕ ΕΡΟΦ
 col. II. ΑΓΕΠΕΙΚΑΛΕΙ ΝΖΝΚΕΝΟΘ ΝΡΑΝ ΝΔΑΙΜΟΝΙΟΝ ΕΥ- 10
 ΖΟΟΥ ΝΖΟΥΘ ΝΨΟΡΠ ΕΖΡΑΪ ΕΧΩΡ ΑΓΤΑΔΑ
 ΝΑΦ ΟΝ. ΑΥΩ ΑΡΧΙΤΦ ΝΤΟΟΤΦ ΝΠΜΑΓΟС· ΑΓ-
 СΦΡΑΓΙΖΕ ΝΜΟΦ ΝΨΟΜΝΤ ΝСОП ΕΠΡΑΝ ΝΠΕΙΩΤ
 ΜΝ ΠΩΗΡΕ ΜΝ ΠΕΠΝΑ ΕΤΟΥΔΑΒ. ΑΥΩ ΝΤΕΥΝΟΥ·
 ΑΓΣΟΟΦ ΝΠΕΜΤΟ ΕΒΟΛ ΝΠΡΡΟ ΜΝ ΠΝΑΓΟС ΑΥΩ 15
 ΝΠΕΛΑΔΑ ΝΠΕΘΟΟΥ ΨΩΠΕ ΝΜΟΦ ΕΠΤΗΡΦ. ΑΘΑ-
 page 14. ΝΑΣΙΟΣ ΔΕ ΑΓΡΨΠΗΗΡΕ ΝΜΟΦ ΠΕΧΑΦ ΝΑΦ ΧΕ
 col. I. Ω ΓΕΩΡΓΙΟС ΠΕΤΤΑΕΙΝΥ Ω ΠΖΗΒС ΝΤΜΕ ΤΩΡΚ
 ΕΡΟΚ ΝΠΕCΤΑΓΡΟС ΝΠΕΧС IC ΠΝΟΥΤΕ ΝΤΑΦΕΙ
 ΕΠΚΟСМОс ΕΝΟΥΖΜ ΝΝΕΤCΩΡΜ (sic) ΤΗΡΟΥ ΝΑ² 20

1) For the memphitic version of this fragment see page 8, line 15.

2) Memphitic version, p. 9.

ἡΤΑΨΥΧΗ· ΑΥΩ ΝΓ† ΝΑΙ ἡΤΕCΦΡΑΓΙC· ΕΤΖΜ
 ΠΕΧC ΧΕΚΑC ΕΥΕΟΓΩΝ ΝΑΙ· ἡΤΕΡΕCΝΑΥ ΔΕ
 ἡΟΙ ΠΖΑΓΙΟC ΓΕΩΡΓΙΟC ΕΤΕΡΠΙCΤΙC· ΑΓΛΑΚΤΙΖΕ
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 ΑCΩΩΠΕ ΔΕ ἡΤΕΡΕCΟΥΩ ΕΓΒΑΠΤΙΖΕ ἡΜΟQ
 ἡΤΕΥΝΟΥ Α ΠΜΟΟΥ ἡΝΑΧΩΡΕΙ ΝΑQ ΕΠΕCΜΑ
 ἡΚΕCΟΠ. ΠΡΡΟ ΔΕ ἡΤΕΡΕCΝΑΥ ΕΠΕΝΤΑQΩΩΠΕ
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 ΕΒΟΛ ἡΤΕCΜΑΡΤΥΡΙΑ ἡCΟΥΧΟΥΤCΑΩQ ἡΠΕΒΟΤ
 page 15. Τ[ΩΒΕ] ΑΥΧΙΤQ ΕΠ[ΠΑΡΑ]ΔΙCΟC ΖΗ ΟΥΕΟΟΥ·
 col. I. ΜΗἡCΩC ΑQΟΥΕΖCΑΖΝΕ ἡΟΙ ΠΡΡΟ ΕΤΡΕΥΧΙ
 ἡΠΖΑΓΙΟC ΓΕΩΡΓΙΟC· ΕΠΕΩΤΕΚΟ ἡΚΕCΟΠ ΩΑΝ- 15
 ΤΕQCΚΕΠΤΙ ἡΜΟQ· ΧΕ ΟΥ ΠΕΤΕCΝΑΑΑQ· ΖΤΟΟΥΕ
 ΔΕ ἡΤΕΡΕCΩΩΠΕ ΑQΚΕΛΕΥΕ ΕΤΡΕΥCΜΙΝΕ ἡΟΥ-
 ΝΟC ἡΤΡΟΧΟC· ἡΠΕCΜΟΤ ἡΟΥCΛΙC· ἡΖΑΜΩΕ·
 ΕQΧΙΡΑ ἡΖἡCΗQΕ ΕΤΠΕ ΖΙΠΕCΗΤ ΔΕ ΖἡCΟΡΤΕ·
 ΝΕ· ΕΥΧΗΡ ΕΠΖΟ CΝΑΥ ΕΥΟΒΤ ΕΖΟΥΝ ΕΡΟQ. 20
 ΠΡΡΟ ΔΕ ΑQΟΥΕΖCΑΖΝΕ ΕΤΡΕΥΝΤQ ΕΒΟΛΖἡ
 ΠΕΩΤΕΚΟ· ἡCΕΧΙΤQ ΕΠΜΑ ΕΤΕΡΕ ΠΜΑἡΓΑΝΟΝ
 page 15. ἡΖΗΤQ· ΠΠΕΤΟΥΑΑΒ ΔΕ ΓΕΩΡΓΙΟC ἡΤΕΡΕCΕΙ
 col. II. ΕΠΜΑ ΕΤΕΡΕ ΠΜΑἡΓΑΝΟΝ ἡΖΗΤQ· ΑQΝΑΥ ΕΠΕ-
 ΤΡΟΧΟC ΕΤΕ ΠΜΑἡΓΑΝΟΝ ΠΕ ΕQΧΙΡΑ ἡCΗQΕ 25
 ΜΕΝ ΖΙΤΠΕ ἡΜΟQ ΖΙΠΕCΗΤ ΔΕ ΕQΧΙCΟΡΤΕ ΕΠΖΟ
 CΝΑΥ· ΕΥCΒΤ ΕΖΟΥΝ ΕΡΟQ· ΑQΧΟΟC ἡΤΕΥΝΟΥ
 ΖΡΑΙ ἡΖΗΤQ ΧΕ ΝΑΜΕ· ἡ†ΝΑΟΥΧΑΙ ΑΝ ΕΒΟΛ-
 Ζἡ Π[Ε]ΙΜΑἡΓΑΝΟΝ· ΜΗἡCΩC ΔΕ ΑQἡΤΟQ Ζἡ
 ΠΕQΜΕΕΥΕ ΠΕΧΑQ Ζἡ ΠΕQΖΗΤ· ΧΕ ΓΕΩΡΓΙΟC· 30

page 16. **ETBE OY EKMOK[2] ZI NAÏ. NOEI ÌΠEΚΛHPOC**
 col. I. **ÌTAQTAZOK XE ΠEΧ̄C ZΩWQ ÌTAΓAΩTË ZH**
TÏHTE ÌΛICTHC ÈNAΓ. ÌTEPEQXE NAÏ ΔE.
AQPEI ÌNEQBAL EZPAÏ ETΠE ÌNAZPÏ ÏXOEIC·
ÏPEQÏΠETNANOYQ NAQ. ΠEXAQ XE ÏXOEIC ΠETE- 5
MEQΩIBE· ÈNEZ ΠAΓONOΘETHC ÌPEQXPO· ΠWOU-
WOU· AΓΩ ÏTEΛHΛ MÏH ΠEΚΛOM ÌMMAPTΓPOC·
ΠETΩOΠ¹ XÏH TEZOYEITE· ΠENTAQTAMIE TPË·
AΓW AQÇMÏNCENTE ÌPKAZ· ZÏXÏ ΠMOOY· ΠE-
TOYAAAB ÈTMTON ÌMOQ ZH NETOYAAAB. ΠETE 10

page 16. **ÌΠE ΛAAΓ ÌPOME NAΓ ÈPOQ ÈNEZ. ΠEN-**
 col. II. **TAQΠWPΩ ÈBOL ÌTPË ÏΘE ÌOYZBΩ· ÈAQKW**
ÏZHTC ÌMMOOY MÏH NËIΩTE MÏH NAHP ETNA-
NOYOU. ΠENTAQM EZ NEKΛOOΛE ÌMOY ÏZWOY.
ETPEYZWOY ÈXÏ ÌΔIKAIOC MÏH ÌPEQÏPOBE. 15
ΠXOEIC ÌC ΠENTAQΩ ÌNÏTOOY ZH OYΩ ÏΓΩ NEK-
PWOY ZH OYMAΩE· ΠENTAQOYΩZ ÏZHTC ÌTPAP-
ΘENOC ÈTOYAAAB MAPIA ÏΘE ÌTAQOYAWC. ÈBOL
XE MÏHΩBOM ÌΛAAΓ ÈNEZ. ÈZOTZET ÌCA ÏXOK
ÏTEKMÏNTNOYTE. TENOU OE ΠAXOEIC ÌMOY 20
NÏBOÏΘEI ÈPOÏ. AΓΩ NÏKW NAÏ ÈBOL ÌNOK ΠPEQ-

page 17. **ÏPOBE (sic)· NPÏMTON NAÏ ÈBOL ZH N[E]Ï ZICE**
 col. I. **(sic)· ETKWTE ÈPOÏ· XE ΠEKPAH ZA ÈOOY WA**
ÈNEZ ÌNENEZ ZAMHN. NTPEQXOK ΔE² ÈBOL ÌΠEW-
ΛHΛ AΓΩ NÏÏ ÌΠZAMHN AΓNOXQ ÈZOYN ZA ΠE- 25
ΩÏÏ AΓW ÌTEPOYZOK ÈXWQ AΓWAACTQ AΓAAQ
ÌMEΛOC MEΛOC. ΠÏPO ΔE ΔIDIANOC AQXICE

1) Memphitic version, p. 10.

2) Memphitic version, p. 11.

ΕΖΡΑΪ ΝΤΕΡQCMH ΕQXΩ ΝΜΟC ΝΝΕΡΡΩΟΥ ΧΕ ΑΝΑΥ
 ΧΕ ΜΝ ΚΕΝΟΥΤΕ ΝΘΕ ΝΠΑΠΟΛΛΩΝ· ΜΝ ΠΖΕΡ-
 ΜΗC ΜΝ ΠΖΕΥC· ΜΝ CΚΑΜΑΝΤΡΟC ΜΝ ΦΑΙCΤΟC
 ΜΝ ΖΥΡΑΚΛΥC ΝΑΪ ΕΤΟ ΝΡΡΟ ΕΧΜ ΠΟΥΝΩΜΗΝΤ
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 ΝΜΟQ ΠΝΟΥΤΕ ΝΓΕΩΡΓΙΟC· ΠΑΪ ΝΤΑΥΜΟΟΥΤQ
 ΝΒΙ ΝQΑΙΩΒΩΤ ΝΙΟΥΔΑΪ· ΕΤΒΕ ΟΥ ΝΠΕΡΕΙ ΝΕQ-
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 ΕΤΡΕΥΝΟΥΧΕ ΝΝΕQΚΕΕC· ΕΖΡΑΪ ΕΥΩΗΪ ΕΜΝ
 ΜΟΟΥ ΝΖΗΝΤQ ΕΑQΧΟΟC ΧΕ ΜΗΠΟΤΕ ΝΤΕ ΟΥΔ
 ΕΙ ΖΝ ΝΕΧΡΙCΤΑΝΟC· ΝΕQQΙ ΝΠΕQCΩΜΑ· ΝΕQΚΩΤ
 ΕΡΟQ ΝΟΥΜΑΡΤΥΡΙΟΝ· ΝΕQΕΙΝΕ ΝΠΕQCΝΟQ ΕΖΡΑΪ 15
 ΕΧΝ ΤΑΛΠΕ· Ε ΝΕ Α ΠΝΑΥ ΓΑΡ ΝΠΑΡΙCΤΟΝ
 ΩΩΠΕ· ΑΥΩ ΠΡΡΟ ΜΝ ΝΚΕΡΡΟ ΕΤΝΜΑQ· ΑΥΒΩΚ
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1) Memphitic version, p. 12.

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1) A later hand has written on the margin the Arabic equivalent of this word; سرقوا

2) Memphitic version, p. 13.

τηρε· ψυχῃ nim ἡταγπιστευέ ἐπχοεic· ἡπε-
 ροογ ἐτεῖμαγ εὔναρ· μααβ ψic ἡωε επc-
 ταιογ ψite ἡψυχῃ. αqκελεγε ἡδι πῆρο δα-
 διᾶνος ετρεγχιτογ¹ ἡβολ ἡτπολιc ἡσερρα
 ἡμθογ· ἐζεν μαῖχαῖε· ἡσεαγ ἡμῃτ ἡταρμα· 5
 ἡσεροτβογ ζῆ τῇγε. αγὼ ἡτειζε αcχωκ
 ἐβολ ἡδι τεγμартγρια ζῆ ογρομολογiα ἐνα-
 νογc· ἡκογ μῆντῃ ἡπεβοτ ἡωip· αγχι ἡνεγ-
 κлом· αγχιτογ εππαραιcοc ζῆ ογειρηνη·
 αγὼ cετωβζ ἐχων ἄνον nei πεqῖρνοβε ἡναζpῆ 10
 πεῆρο πεχc.

Μῆνca naī αqκελεγε ἡδι δαδιᾶνος ετε πε
 δρακων ετζῆ πνογν πε ετρεγεine naq
 ἡῖπετογaaб γεωργιοc· επβημα· αγὼ αqογεζ-
 caζνε ετρεγεine ἡογδλοб ἡπενipe· ἡcexto 15
 ἐχωq ἡπαιкаιοc. μῆνcωc ἡcefine ἡογδαλαζτ
 ἡceноγχε ἐpοc ἡογтаζτ ζapοc· wantec-
 бpῖp· ἡceφωγῶν ἡτεqтаπpo ζῆ ογᾶχω ἡπενipe·
 ἡceφoγe таζτ epai ἐpωq. μῆνcωc δε on
 αqκελεγε ετreyβολq ἐβολ ζῆ ἡπενipe ἡce- 20
 oqт ἡζῆειβτ ἐ[т]eqᾶπε. αqογaζcaζνε δε
 on ετρεγεine ἡογноб ἡωne· ἡceῶтωωтq
 ἡceоγaζq epai ἐxῆ τεqᾶπε ἡceφoрᾶ ἡμοq·
 ζῆ ογтаζт· αγὼ ἡceкopкῖ ἡпωne. ζῆ ογμα
 eqckῖкωp ἐпecнт· ζωcтe ἡτε neqμελοc noγz 25
 ἐβολ ἡνεγῆpῃ. ἡτεpeqqi δε epai ζa тке (sic)
 bacанοc. ζῆ ογμῆтxωῶpe· ἐpe πωne oqт
 ἐxῆ τεqᾶπε· ωa neqmoкz. αqκελεγε ετrey-

¹) This word has been written on the margin by a later hand.

ΑΩΤQ ΕΖΡΑΪ ΝCΑΧΩQ· ΝCΕΖΩK ΜΜΟQ. ΠΑΙΚΑΙΟC
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1) Memphitic version, p. 14.

2) Memphitic version, p. 15.

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 [Ν]ΖΗΤΩ ΩΕ ΠΑ ΧΟΕΙΣ ΠΡΟ [ΜΗ ΠΕ]ΩΒΕ [Ν]ΝΟΥ-
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 ΤΑΜΙΟ ΝΟΥΝ[ΟΒ] ΝΒΑΩΟΥΡ ΝΣΕ[ΩΑΑΤΩ] ΖΗ

¹) Memphitic version, p. 16.

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 ΘΕ ΝΤΑΘ† ΝΠΕΘΠΝΛ.
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 ΕΒΟΛ ΖΗ ΠΕΧΑΛΧΙΩΝ (sic) ΝΓΑΖΕΡΑΤΚ ΕΣΗ
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 ΑΥΩ ΝΤΕΥΝΟΥ ΑΦΤΩΟΥΝ ΕΒΟΛ ΖΗ ΝΕΤΜΟΟΥΤ

1) The page ends here. 2) The words enclosed by brackets have been written on the margin by a later hand.

3) Memphitic version, p. 17, l. 4.

ἵδῃ ἡμάρτυρος ἐτοῦααβ γεωργιος· ζωσ
 ἡπε λααγ ἡπεθοογ ὦπε ἡμογ ἐπτηρῆ.
 πεχε ἡχοεῖς ναγ χε γεωργιος οὐν οὐνοῦ
 ἡραῶε ὦοπ ζῆ τπε· ἡπεμτο ἐβολ ἡναγγελος
 page 26. ἔχῃ πεκλῶν. ἀνοκ δε ον τῆνῃ ὡροκ ζιχῆ 5
 col. II. νεκλοῦλε τατῶμ νακ· ἡθε ἡαβραζαμ μῆ
 ἰσαακ μῆ ἰακωβ νακληρονομος δῆδῶμ αγῶ
 ἡῖχρο· ἀνοκ γαρ τῶοπ ἡῖμακ. πχοεῖς
 δε ἰς αῖβωκ ἐζραῖ ἡπῆγῆ μῆ νεγαγγελος.
 μῆῆσως δε ον μεταξερατοῦ ἐτσαῖτε γα 10
 πεχαλχιον ἡτεροῦναγ ἐπενταῖωπε· αὔπωτ
 αὔταμε πῖρο χε γεωργιος· πεντακνοχῆ ἐπε-
 χαλκιον· εἰς ζῆῆτε τενοῦ ἐγτῶβω ζῆ τῖολις.
 αὔω αῖκελεγῆ ἐτρεῦῆτῆ ναγ.¹

. 15
 page ? γεωργιος ταμογ ἐρογ αῖβῶνε ἡῆνογβ εὔκη
 col. I. ἐζραῖ αῖχῖτογ ἐζοῦν ἐπτοπος. πῶμε δε
 ἡταῖωρῆ ἡνογχ ἡτερε παλῖμονιον κααγ
 ἡογκογῖ αῖωῶ ἐβολ χε ἡνογτε ἡῖζαριος
 γεωργιος κω ναι ἐβολ· αὔω αῖζομολογεῖ 20
 ἡπερῆνοβε ἡπεμτο ἐβολ ἡογον nim ἡ πνογτε
 ὡνεεζτηγ ζαρογ αῖνεχ παλῖμονιον ἐβολ
 ἡζητῆ. ἡτερε πογχαῖ δε ὦπε ναγ πεχαγ
 ἡτερςζιμε χε αῖρῆνοβε ἐπνογτε ἡῖζαριος
 γεωργιος τενοῦ δε τωοῦν ἡτεβωκ ἐπενῆ 25
 ἡτεσινε ἡῆνογβ ἡπτ[οπο]ς. παν²
 page ?
 col. II.
 κων

1) The page ends here.

2) The column ends here.

NOBE
 ΝΑQ ΝΔΙ ΤΕQСZIME XE XΙΝΧΠCΟΝCΑQ ΑΥΡΩΜΕ
 XE ΓΕΩΡΓΙOC ΕΙΝΕ ΝΑQ ΜΠΕΚΖΟΥΡ· ΑΙ†ΝΑQ
 ΝΗΝΟΥΒ. ΑΥΩ ΟΥΡΩΜΕ ΠΕ ΝΟΥΟΒΩ ΝΚΑΡΟΥC.
 ΑΝΟΚ ΔΕ ΑΙΜΟΟΨΕ ΝΗΜΑQ ΨΑΖΟΥΝ ΕΠΤΟΠΟC. 5
 ΑΥΩ ΑΙΛΟ ΕΙΝΑΥ ΕΡΟQ. ΠΡΩΜΕ ΔΕ ΑΦΕΙΜΕ
 XE ΠΖΑΓΙOC ΓΕΩΡΓΙOC ΠΕ ΑΥΩ ΑQΩΠΖΜΟΤ
 ΝΤΜ ΠΝΟΥΤΕ ΕΧΜ ΠΕΖΜΟΤ ΝΤΑQΤΑΖΟQ ΜΗ ΘΕ
 ΝΤΑQΟΥΧΑΪ ΕΒΟΛ ΖΜ ΠΔΑΙΜΟΝΙΟΝ. ΑΥΩ ΝΕQ-
 ΨΟΟΠ ΖΜ ΠΤΟΠΟC ΜΠΖΑΓΙOC ΓΕΩΡΓΙOC ΕQΔΙΑ- 10
 ΚΟΝΕΙ ΝΑQ ΨΑ ΠΕΖΟ[ΟΥ] ΜΠΕQ [ΒΙOC] . . .

page ?
 col. I.

. [ΩΠ]ΗΡΕ
 ΗΠΕ
 ΜΜΟΟΥ. ΑΥΩΨΕ ΖΜ ΠΤΟΠΟC ΜΠΖΑΓΙOC ΓΕΩΡ- 15
 ΡΙOC ΖΩCΤΕ ΝΤΕ ΠΕQCOEIT ΠΩΖ ΨΑ ΝΕΧΩΡΑ
 ΤΗΡΟΥ ΕΤΒΕ ΝΔΟΜ ΕΤΨΟΟΠ ΝΖΗΤQ. ΝΕΤΩΩΝΕ
 ΝQΤΑΛΔΟ ΜΜΟΟΥ ΝΔΑΙΜΟΝΙΟΝ ΝQΝΟΥΧΕ ΜΜΟΟΥ
 ΕΒΟΛ. ΑΥΕΙ ΨΑΡΟQ ΝΔΙ ΝΡΡΩΟΥ ΜΗ ΝΚΩΜΗC.
 ΑΥΠΑΖΤΟΥ ΑΥΧΙCΜΟΥ ΖΜ ΠΕQΤΟΠΟC ΕΤΟΥΑΑΒ 20
 ΑΥΕΙΝΕ ΝΑQ ΝΖΝΔΩΡΟΝ. ΖΟΙΝΕ ΑΥΤΑΜΙΟ ΝΖΝ-

page ?
 col. II.

ΖΙΚΟΝ ΝΗΝΟΥΒ ΑΥΤΑΖΟΟΥ ΠΕQΤΟΠΟC
 ΖΝ ΚΟΟΥΕ ΔΕ ΑΥΤΑΜΙΔ ΝΖΝΛΙΜΗΝ ΝΗΝΟΥΒ. ΜΗ
 ΖΕΝΚΥΜΕΛΙΟΝ ΜΗ ΖΝΕΥΑΓΓΕΛΙΟΝ ΕΥΡΠΜΕΕΥΕ
 ΝΝΕΥΩΗΡΕ. ΑΥΩ ΝΕΡΕ ΠΖΑΓΙOC ΓΕΩΡΓΙOC· 25
 ΧΙΖΜΟΤ ΕΖΡΑΪ ΕΧΩΟΥ ΝΝΑΖΡΜ ΠΝΟΥΤΕ. ΑΥΩ
 Α ΠΕΧC †ΝΑQ ΜΠΕΙ ΚΕΝΟΒ ΝΖΜΟΤ· ΝΘΕ ΝΤΑQΩΡΚ
 ΝΑQ ΕQΧΩ ΝΜΟC XE ΔΙΩΡΚ ΝΜΟΪ ΝΜΙΝ ΝΜΟΪ·
 XE ΡΩΜΕ ΝΙΜ ΕΤΨΟΟΠ ΖΝ ΟΥΑΝΑΓΚΗ ΜΗ ΠΙ-
 ΡΑCΜΟC ΝΙΜ· ΕQΨΑΝΩΨ ΕΖΡΑΪ ΕΡΟΪ ΖΝ ΠΕQΖΗΤ 30

page ?
 col. I. ΤΗΡῆ ΝΕΨΧΟΟC ΧΕ ΠΝΟΥΤΕ ΜΠΖΑΓΙΟC ΓΕΩΡΓΙΟC
 ΒΟΗΘΕΙ ΕΡΟΪ. †ΝΑΝΑΖΜΟΥ ΕΒΟΛ ΖΝ ΠΙΡΑΣΜΟC
 ΝΙΜ· ΜΝ ΑΝΑΓΚΗ ΝΙΜ ΕΙC ΝΑΪ ΜΕΝ ΑΝΧΟΟΥ
 ΕΤΒΗΗΤΚ ὦ ΠΜΑΡΤΥΡΟC ΜΠΕΧ̄C ΑΓΩ ΠΧΩΡΕ
 ΝΔΥΝΑΤΟC· ΠΕΝΤΑ ΠΝΟΥΤΕ †ΤΑΕΙΔ ΝΑΪ ΖΝ 5
 ΤΠΕ ΑΓΩ ΖΙΧΜ ΠΚΑΖ· ΤΝCΟΠ̄C ΜΜΟΚ ΑΡΙΠΡΕC-
 ΒΕΥΕ ΕΖΡΑΪ ΕΧΩΝ ΝΝΑΖΡΝ ΠΕΝΤΑΚΜΕΡΙΤ̄
 ΠΕΧ̄C ΝΕΨΩΕΝΕΖΤΗΪ ΖΑΡΟΝ. ΝΕΨΑΥΖΑΝΕ ΝΝΕΝ-
 CΩΨ, ΜΝ ΝΕΝΓΕΝΗΜΑ. ΝΪCΑΝΩ ΝΡ[Ω]ΜΕ
 ΝΕΨ†ΒΟΜ ΝΝΤΒΝΟΟΥΕ ΑΓΩ ΝΕΨΖΩΤΠ ΝΜΜΑΝ 10
 ΜΠΕΨΝΑ· ΜΝ ΤΕΨΔΑΓΑΠΗ ΖΙ ΟΥCΟΠ. ΝΪΨΙ ΜΜΑΥ
 ΝΝΙΖΙCΕ· ΜΝ ΠΙΠΟΛΥΜΟC ΕΒΟΛ ΖΙΧΩΝ. ΑΓΩ
 ΝΕΡΡΩΟΥ ΜΝ ΝΕΖΟΥCΙΑ ΜΝ ΝΑΡΧΩΝ ΜΝ ΝΕ-
 ΚΡΙΤΗC· ΕΤΑΡΧΕΙ ΕΧΩΝ. ΝΪΑΑΥ ΝΖΥΜΕΡΟC ΕΖΟΥΝ
 ΕΠΕΨΠΛΑCΜΑ ΕΤΟΥΑΑΒ· ΑΓΩ ΝΪ† ΝΑΝ ΝΖΝΟΥ- 15
 ΟΕΪΩ ΝΕΙΡΗΝΙΚΟΝ· ΧΕ ΤΝCΟΟΥΝ ΧΕ ΟΥΝΒΟΜ
 ΜΜΟΚ ΕΠΡΕCΒ[ΕΥΕ ΕΖ]ΡΑΪ ΕΧΩΝ [Ν]ΤΝ ΤΕΧΑΡΙC
 ΜΝ ΤΜΝΤΜΑΪΡΩΜΕ ΜΠΕΝΧΟΕΙC ΙC ΠΕΧ̄C ΠΑΪ
 ΕΒΟΛ ΖΙΤΟΔΤ̄ ΕΡΕ ΠΕΟΟΥ ΜΝ ΠΤΑΕΙΔ· ΜΝ ΤΕ-
 ΠΡΟCΚΥΝΕCΙC ΠΡΕΠΕΙ ΝΑΪ ΜΝ ΠΕΨΕΙΩΤ ΝΑΓΑ- 20
 ΘΟC ΜΝ ΠΕΠΝΑ ΕΤΟΥΑΑΒ· ΝΡΕΨΤΑΝΖΟ ΜΠΤΗΡΪ
 ΑΓΩ ΝΖΟΜΟΟΥCΙΟΝ· ΤΕΝΟΥ ΜΕΝ ΑΓΩ ΝΟΥΔΕΪΩ
 ΝΙΜ ΑΓΩ ΨΑ ΝΑΙΩΝ ΤΗΡΟΥ ΝΝΑΙΩΝ ΖΑΜΗΝ.

ΑCΧΩΚ Ε[ΒΟΛ ΝΒ]Ι ΤΜΑΡΤΥΡΙΑ [ΜΝ ΝΒΟΜ] 25
 ΜΠΖΑΓΙΟC [ΓΕΩΡΓΙΟC] ΖΝ ΟΥΕΙΡΗΝΗ [ΝΤΕ]
 ΠΝΟΥΤΕ ΖΑΖΑΜΗΝ (sic) ΙΪ ΜΠΑ
 col. II. ρ?

ΕΓΩ ΕΛΑΧ CΤΕΦΑΝΟC ΚΑΙ ΙΩΑΝΝΗC ΑΔΕΛΦΟΥ 30

γραψα ἀριπενμεεγε· πῶς τς πεχῶς εφεσμοῦ
 αὔω νεφζαρεζ ἐπωνς μὴ ἥταρο ἐρατq
 ἡπαπα ιακωβ πῦγ ἡπαρχηπαπα ληγς μὴ
 κοῦλβαν ἀποχωριον ωμιν πανος κε ἡτοq
 αqci προοῦω ἡπεισωωμε ἡζυπομνημα ἡπι- 5
 ζαγιος γεωργιος ζα ποῦχαῖ ἡτεqψγχη κε
 κας ἐρε πζαγιος γεωργιος ναχιςμοτ ἐχωq
 ἡναζρῖ πῤρο πεχῶς ἡqτοῦχοq ζῖ πειδιων
 ἡπονηρον αὔω ἡqῖναq ἡοῦμερος μὴ οὔ
 κληρος μὴ νετοῦλαδ τηροῦ ζῖ πκελιων 10
 ετηνῡ [ζαμην].

Fragment B.

- ΜΕ. ΜΟΥΤΕ¹ ἔροϋ χε λσνρ· ἀγνοχὴ ἐβολ ἵμμαγ
 col. I. ἵδι ἡγυπηρετης ἀγκοτοῦ επеснт. ἀγογὲ δε
 ἐβολ ἡπτοοῦ ἡογстаδιон. ἀγὼ ἡτεγνοῦ
 εις οὔνοδ ἡγροῦμ πε αἰωωπε· ζωστε ετρεῖ-
 τοοῦ τηρὴ νοει. ἀγὼ λ πχοεις ει² ζιχ⁵ ἡ
 νεκλοολε· αἰμοῦτε ἐγεωργιος εἰχω ἡμοc
 ναῖ· χε ὦ παcωтп ἡγῖμαλ τωοῦν εζραῖ
 ζιχ⁵ ἡκαζ. ζῖ τεγνοῦ δε ἐτῖμμαγ αἰτωοῦν
 col. II. ἵδι ἡπετοῦααβ γεωργιος ἐβολζῖ νετμοοῦ.
 αἰπωτ ζιπαζοῦ ἡἡγυπερετης αἰχιωκακ ἐβολ¹⁰
 χε ὦ νηтн ἡογкоῦῖ. ἡγυπηρετης δε ἡτεροῦ-
 cωтн ἐτερсмн ἀγκοτοῦ ἐπαζοῦ· ἀγὼ ἡτε-
 роῦнаγ εππετοῦααβ γεωργιος· εἰπнт ζιπαζοῦ
 ἡμοοῦ εἰχιωκακ ἐβολ· αἰζε ζα νεῖ οὔερhte
 εἰχω ἡμοc χε ὦ пенмерит ἡεῖωт εттаеиγ¹⁵
 ἀγὼ ἡγῖμαλ ἡπνοῦτε ζῖ οὔμε· ма нан
 ζωων ἡтесφрагic εтзῖ пеxс ic· ἀγὼ ἡτεγ-
 ноῦ αἰμοοῦ οὔωνз ἐβολзи ζῖ ἡῖαикаиос
 col. I. қваптеize ἡμοοῦ επραν ἡπεῖωт мн ἡωнре
 мн пе пнā ἐтоῦααβ. ἡματοῖ δε ἡтаγχοοῦ-²⁰

1) Memphitic version, p. 24, l. 24.

2) Memphitic version, p. 25.

σογ ἰδι νερρωογ. ἐνογχε ἐβολ ἰπσωμα
 ἰππετογᾶαβ γεωργιος. περληγων· μὴ κλη-
 ρατιος μὴ λανασιᾶριος μὴ μανδριᾶνος ντε-
 ρογρειδε ψα πῆρο αἰχισκακ ἐβολ εὔχω
 ἰμιος χε ἄνον ζήχριστιᾶνος παρρησια. πῆρο ⁵

col. II. δε αἰσωπε ζή οὔνοδ ἰζβα· αἰκελεγέ χε
 κληγων ετρεγαστῇ ἰσα ἄωφ. μανδριᾶνος δε
 μὴ λανσιᾶριος ετρεγμοογτογ ζή ἰτσηε.
 αἰω κληραδιος ετρεγνοσχῇ επκενικιον νεφ-
 μιψε μὴ νεθηνριον αἰω ἰτειζε αἰσωκ ἐβολ ¹⁰
 ἰτεγμартγυριᾶ ζή οὔζομολογιά ἐνανογс
 ἰπῆναγ ἰσῆψιτε ἰσογψис ἰπεβοτ παρῆζοτ
 ζή οὔειρηνη ἰτε πνογτε ζαμην.¹ εἰτα μὴ-

MZ.
 col. I. ἰσα ναῖ ἄ πῆρο μογτε επζαγῖος γεωργιος
 πεχαq ναq χε ψε παχοεις πῆρ μὴ ἰται ογ- ¹⁵
 χογт ψис ἰηνογτε· αἰω τартηmic ἰмаγ
 ἰηηноγте ἰῑсо ἐрок ἰθε νογωηρε ἰμεριτ.
 αμογ² δε теноγὼ παωηρε γεωργιος ἰρ сωтῆ
 ἰсωῖ εἰῑсѡ νακ· επετεωψε πε нῑῑ ἰπεκογοῖ
 ἰр тале οὔсiᾶ езраῖ ἰπαπολλων петтоγχο ²⁰

col. II. ἰтоikoγμeнн тнрс. πεχε ἰпπεтоγᾶαβ ναq χε
 ἐρε nei ψαχε των ψα ποογ ειс со ἰромпе
 еквасанизе ἰμοῖ ἐакаат ἰμελος μελος ἰωο
 μῆт ἰсоп ἰпeicωтῆ ἐνει ψαχε етзолб
 ἰтоотк ἐнез ἰса ποογ. ара δε ὦ πῆρο ἰгсооγн ²⁵
 аη χε ἰгренос ἰнеχристῑᾶнос μεγε ψμοογ-

1) At the foot of this page, under the second column, is
 written in smaller letters ∴ πμεζδ ἰсоп ἰωω ∴

2) Memphitic version, p. 26.

τοῦ ἐνεῖς ἀλλὰ ἐφαγὼν εὐτοῦβε ἠψαχε
 ἐτοῦχω ἰμοοῦ ναγ. τеноῦ θε ακπροτρεπει
 ἰμοι ρὴν γενγολαγιά ἱναταλε θῦσια ἐζραϊ·
 ΜΗ. ΕΝΟΥ ἰπποῦδ ἰνοῦτε παπολλων. πῆρο δε
 col. I. ἀφῆπει ἐκὴν τεγὰπε. ππετοῦλαδ δε γεωργιος 5
 ἀρηνοχὴ ἱσавολ ἰμοῦ εἰχω ἰμος χε μεντε
 ἱγαλιλαιος σῦνηοιὰ ἱτῆμινε ἐτιπει ἐκὴν
 τεγὰπε εἰμῆτει ἱταταλε θῦσια ἐζραϊ ἠωροῖ
 ἱνεκνοῦτε. οὔεσσερνε θε ετρεγασφαλιζε
 ἰμοι. επῶε. επει δη ἂ περοοῦ οὔει νε ἀγὼ 10
 ἂ πρη ρικε ἐζωτὴ ἀλλὰ χεкас εἰωαντωοῦν
 col. II. ἐστοοῦε ἐρε ἱμῆωε τηρῶ σωοῦς ἂνοκ δε
 ζωωτ ἱταταλε θῦσιὰ ἐζραϊ ἱνῆνοῦτε. πεχαῖ
 δε ἱπμαρτῦρος χε ἱνεσῶπι ὦ γεωργιος
 ετρακωλαζε ἰμοκ ἱκε соп ἀλλὰ ἱκεσεῶε 15
 ἱταῖτααγ νακ εὔσβω ἱθε ἱοῦειωτ εἰπαῖδεγὲ
 ἱπερῶηρε. τеноῦ θε ἀμοῦ νῆ βωκ ἐροῦν¹
 ῶα ἱπαλλατιον ῶα τῆρω ἀλεξαντριά νῆ
 ἱτον ἰμοκ ῶα ρτοοῦε. ντεροῦχιτῶ δε ἐροῦν
 ῶα τῆρω ἀλεξαντριά ἀρωтам μῆρο ἐροοῦ 20
 ΜΘ. ἀφει ἐβολ ρογζε δε ἱτερεῶωπε ἀρκωλχ
 col. I. ἱνεῖπατ ἀρῶληλ εἰχω ἱπει ψαλμος χε νιμ
 πε πποῦδ ἱνοῦτε ἱθε ἱπεννοῦτε ἱτοκ πε
 πποῦτε ἐτειρε ἱνειῶηρε μαγααῖ. ἀγὼ ον
 χε ἀροοῦ ἱγεθνος. ἀγχιε ἱγῆτ. ἀνλαος (sic) 25
 μελεταν ἱγενπετωοῦειτ. ἀγας ἐρατοῦ ἱδῖ
 νεppρωοῦ ἱπκαῖ. ἀγὼ ἱναρχων (sic) σωοῦς
 εὔμαῖνοῦωτ ἐῖ οὔβε ἱχοειс мен περῶρῶ. ντε-

1) Memphitic version, p. 27.

- col. II. ρε ππετογααβ δε γεωργιος ογὼ εφωληλ αq†
 ἡπζαμην. πεχας ναq ἡδὶ τῖρρω ἀλεξαν-
 τριά xε παχοεις γεωργιος nim ne νειρρωογ
 ἡταγχις ἡζητ ἡ nim ne νει αρχων ἡταγ-
 μελετα ἡγενπετρωγειτ αγὼ on ταμοὶ xε 5
 nim πε πεχῖρc αγὼ ἀνοκ ἡναςωτῖ ἔροq. ἀ
 ππετογααβ δε γεωργιος ογων ἡτεqταπρο
 πεχαq xε cωτῖ ὦ τῖρρω ἀλεξαντριά τα
 ψαχε ἡἡμε. ἡπεροογ δε ἡτα πογτε ταμιδ
 ἡτπε ἡἡ ἡκαq. ἡτερεqογὼ δε εqταμιδ ἡἡτηρq 10
 col. I. αqχι ἡογκαq ἐβολqῖ ἡκαq. αqἡλαςce ἡογ-
 ρωme αγὼ ἡκαq αqωπε ἡογсарz ἡἡ γεν-
 ψaar ἔρε γενμογт ἡἡ γεννεγρον μογp
 ἡμοq αγcτομαxос δε ωωπε ἡζητq ἡἡ γενβαλ
 ἡἡ γενμογт ἡἡ ογлас ἡἡ ογωογὼβε. ἡἡ 15
 γενδix ἡἡ γενογρηте. αγὼ ἡкеμεлос τηρογ¹.
 ναψ ἡze ὦ τῖρρω ἀλεξαντριά α τει ογciα
 co l. II. ἡογωт ἔτε ἡκαq πε ωωπε qἡ ἡτεxνη ἡογωт
 ἡτε пxοεις mη ογἡδom ἔειme xε ἡταqтаmi
 ἔπρωme ναψ ἡze. тαι on те the ἡἡ δom 20
 ἔειme ἔτεγnoγ ἔтере ἡnoγте ναψine ἡca
 ἡρωme ἡζηтc εтρεqвox ψapoq. етве πῖρωme
 rap ἡтаγπεpῶ тπε ἐβολ. αγω етвннτq ἡта
 пpη pογoein ἔρε ποoq λγτογpγει етвннτq
 ἡтаγпωpῶ ἐβολ ἡпaнp ἔρε неcтoиxиoн λze- 25
 NΔ.
 col. I. pατογ qἡ neγaazic етвннτq. α qpωi δε ει-
 ψαχε ὦ τῖρρω αλγζαναpιά етвннτq. τῖρρω δε
 ἀλεξανδpιά πεxас ἡἡπετογααβ γεωργιος xε

1) Memphitic version, p. 28.

- ΠΑΧΟΕΙΣ ἰΟΥΩΩ ΕΕΙΜΕ ΧΕ ΝΤΑ ΠΧΟΕΙΣ ΕΙ ΕΒΟΛ-
 ΖΗ ΤΠΕ ΝΑΩ ΝΖΕ. ΠΕΧΑQ ΔΕ ΝΑΣ ΝΒΙ ΠΠΕΤΟΥΑΑΒ
 ΓΕΩΡΓΙΟΣ ΧΕ ΕΠΕΙ ΔΗ ΔQΝΑΥ ΧΕ Α ΤΟΙΚΟΥΜΕΝΗ
 ΤΗΡΕ ΧΩ ΖΗ ΖΗΤΕΘΥCΙΑ ΝΗΔΑΪΜΟΝΙΟΝ ΝΑΪ
 ΕΤΕΡΕ ΝΡΩΜΕ ΩΜΩΕΝΑΥ ΖΗ ΠΤΡΕΥΚΩ ΝCΩΟΥ 5
 col. II. ΜΠΝΟΥΤΕ. ΠΕΧΕ ΤΡΡΩ ΜΠΠΕΤΟΥΑΑΒ ΧΕ ΟΥΚ
 ΟΥΝ ΝΝΟΥΤΕ ΖΗΔΑΪΜΟΝΙΟΝ ΝΕ· ΠΕΧΕ ΠΠΕΤΟΥ-
 ΑΑΒ ΓΕΩΡΓΙΟΣ ΧΕ ΕΖΕ. ΠΕΧΑΣ ΝΑQ ΧΕ ΝΤΑ
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 ΠΕΠΝΑ ΕΤΟΥΑΑΒ ΝΒΙ ΝΕΠΡΟΦΗΤΗΣ. ΔΑΥΕΙΑ
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 ΕΖΡΑΪ ΕΧΗ ΝΙΧΑΙΡΟΥΒΙΝ ΟΥΩΝΖΚ ΝΑΝ ΕΒΟΛ
 ΑΥΩ ΟΝ ΕQΧΩ ΝΜΟΣ ΧΕ ΜΑΤΟΥΝΕC ΤΕΚΘΟΜ 15
 ΝΡ ΕΙ ΕΤΟΥΧΟΝ. ΠΑΛΙΝ ΟΝ ΧΕ ΕQΗΝΗΥ ΕΠΕCΗΤ
 ΝΘΕ ΝΟΥΖΩΟΥ ΕΧΗ ΟΥCΟΡΤ ΕΤΕ ΤΠΑΡΘΕΝΟC
 ΜΑΡΙΑ ΤΕ. ΕQΧΩ ΔΕ ΝΜΟΣ ΖΩΩQ ΝΒΙ ΑΒΒΑΚΟΥΜ
 ΠΕΠΡΟΦΗΤΗΣ· ΧΕ ΠΧΟΕΙC ΑΪCΩΤΗ ΕΠΕΚΖΡΟΟΥ
 ΑΪΡΖΟΤΕ. ΑΪCΟΥΝ ΝΕΚΖΒΗΥΕ ΑΪΡΩΠΗΡΕ. ΠΕΧΑΣ 20
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 col. II. ΠΡΟΦΗΤΗΣ CΩΤΗ ΕΡΟQ ΖΗ ΟΥ ΑQΡΖΟΤΕ Η ΝΤΑQ-
 ΝΑΥ ΕΝΕQΖΒΗΥΕ ΖΗ ΟΥ ΑQΡΩΠΗΡΕ. ΠΕΧΑQ ΔΕ
 ΝΑΣ ΝΒΙ ΠΠΕΤΟΥΑΑΒ ΓΕΩΡΓΙΟΣ ΧΕ CΩΤΗ Ω
 ΤΡΡΩ ΧΕ ΜΠΕ ΠΡΟΦΗΤΗΣ ΩΟΒΤΑ ΕQΩΔΧΕ. 25
 ΑQCΩΤΗ ΓΑΡ ΧΕ ΠΧΟΕΙC ΝΗΥ ΑQΡΖΟΤΕ¹ ΑQCΟΥ-
 ΩΝQ ΔΕ ΟΝ ΧΕ QΝΑΔΝΑCΤΡΥΦΗ ΜΗ ΝΡΩΜΕ

¹) Memphitic version, p. 29.

- αγὼ ἀρῶπηρε. πεχας δε ναq κε name πα-
 χοεις καλως ακωαχε αγὼ ἀνοκ ζω ἰουωω
 ἐσωτμ ἐροκ. ὡληλ βε ἐχωῖ ἵτε τεπλανη
 π̄ρ. ἡνειδωλον οὐγὲν саβολ ἡμοι. πεχε ππετογ-
 col. I. αав γεωργιος κε πιστευε ἐπενταγῆσταγροῦ 5
 ἡμοq αγὼ νεqнаρῶρ χοεις еρω аη ἡβι ἡρεq-
 σωρῖ ἡ δαῖμονιον πεχας δε ναq κε ἱπι-
 στευε αλλα ἱρῶτε qητῶ ἡπειρρο ἡаномос
 κε οὔλοимос πε ἡογамсарз. εἵβε παῖ qареz
 епмүστηριον qа qτηк qан ἱἡпwa ἡτε пепнā 10
 ἡἡχοεις ει εzpaῖ ἐχωῖ αλλα каат тловῶ
 col. II. ἡογкоуῖ. ππετογαав δε γεωργιος аqкаас
 ἡπεq wахе нἡмас. аqкωλх δε ἡнеqпат
 аqῶληλ еqхw ἡмос κε пχοεις cωтἡ ἐпаwληλ.
 μαρε παсопс qων ἐзоуη ἐроκ. μαρε патасио 15
 ει ἐзоуη ἡпекἡто ἐβολ. αγὼ аqῶ еqμнн
 ἐβολ еqῶληλ wante πογῶειη ει ἐβολ. qтоуῆ
 δε ἡтереqωπε аqкелеуе ἡβι прро етρεqει
 ἐβολ нqвок нἡмаq еперпе. πεχε ἡπετογαав
 γεωργιος ἡпрро κε рwаη оγрро ἡоγот про- 20
 елѠη wаре оγнѠб мннἡw есwoуz ἐроq ποсо
 π̄д. маλλον неἡрwоу тнроу еγwаηеἡ ἐβολ wаγze
 col. I. ἐzἡтва ἡтва еγсwoуz ἐрwоу агw еγoуηz
 ἡсwoу. αλλα ἡτωтἡ qмоос нηтἡ qἡ ἡπαλλα-
 тион аноκ δε мἡ ἡоγἡнв тἡнавок еперпе 25
 wа паπολλων ἡтн тале оγciа наq εzpaῖ.
 αγὼ ἡ прро тpe ἡкγpиз wῶ ἐβολ еqхw
 ἡмос κε cwoуz тнртἡ ἡтетἡ ει ἡтетἡнаγ
 col. II. κε еис псаz нем мүστηριон ἡἡγαλἡлаиоснаеи

ἐπερπε νεϋταλε οὔσιὰ εἰραῖ ἠπαπολλων.
 ντερεσσωτεμ¹ δε ἠβι τεσζιμε ἠχηρα ἠτα
 πεσωηρε ναγ ἐβολ ἐτεσμη ἠπκγριζ ερωω
 ἐβολ. ασει ἠτεγνογ ἐτῆμαγ ἐρε ἠβω ἠτεσ-
 απε βηλ ἐβολ ἐρε πωηρε ωημ ἠτοδτε. ας- 5
 χιωκακ ἐβολ εσχω ἠμος. χε ογοῖ ναῖ γεωργιος
 πενταϋτρε νετμοογτ τωογν αϋτρε ἠβλλε
 ναγ ἐβολ αϋτρε ἠβαλε μοδωε. πενταϋτρε
 ἠωην ετωωογ ἐρωην ἠκεσop. πενταϋτρε
 τογεβρω ἠπανι χινογνε ἐβολ. πενταϋει ἐζογν 10
 ἐπανι αϋτρε πανογс χι ογδεин ἐροῖ αῖσογν
 ἠνογτε ἠταϋταμιοῖ. πενταϋμογζ ἠτατρα-
 πεζα ἐβολζν ἀγαθον nim. πενταϋ τωπε
 col. II. ἠπαιαβολoc μῆ νεϋδαιμων χε μῆνса ναῖ
 τηρογ ἠτακααγ μῆ νιδom τηρογ ἠταγωωπε 15
 ἐβολζι τοδτк екна† ἠπεκογοῖ ἐπαπολλων
 ἠρ ογωω† ναϋ ἠρωωπε ἠнобнб ἠνεχристγ-
 λанос. ἠπετογaab δε γεωργιος αϋсωβε πεχαϋ
 χε ω τεσζιμε ка ποωηρε εἰραῖ ετζм πογ-
 ζамнр ἠтос δε аскааϋ εἰραῖ. αϋμογτε 20
 ἐροϋ ἠβι ἠπετογaab γεωργιος χε ειχω ἠμος
 νακ ἠωηρε ωημ ζм ἠран ἠпхоеис ιс пexт.
 col. I. πενταϋρογδ ein enet ζм ἠкаπε² τωογн ἐἰραῖ
 ἠгазepaт ἠгqоб неκογ ἐρητε ἠгаῖакonинει
 ἠпωaxe. нтеγноγ δε етῆμαγ a πωηρε ωημ 25
 qобϋ αϋгазepaтq. αϋпw αϋει ωa ἠмартγpос
 αϋоγωω† ζaneqоγἐρητε. ἠπετογaabδε γεωρ-
 гιος пexаϋ ναϋ χε ειχω ἠμος νακ πωηρε

1) Memphitic version, p. 30, l. 2. 2) Memphitic version, p. 30, l. 8.

- ΨΗΜ ΒΩΚ ΕΞΟΥΝ ΕΠΕΡΠΕ ΝΗΖΛΛΗΝ ΝΙ ΧΟΟС
 col. II. ΜΠΕΤΟΥΩΤ ΠΑΠΟΛΛΩΝ
 ΜΟΥΤΕ ΕΡΟΚ· ΠΩΗΡΕ ΔΕ ΨΗΜ ΑΦΒΩΚ ΕΞΟΥΝ
 ΕΠΕΡΠΕ ΝΗΖΕΛΛΗΝ ΠΕΧΑQ ΜΠΕΤΟΥΩΤ¹ ΠΑ-
 ΠΟΛΛΩΝ ΧΕ ΕΙΧΩ ΕΡΟΚ ΝΤΟΚ ΠΚΟΦΟС ΝΒΛΛΕ 5
 ΕΤΕ ΜΗ ΔΙΟΘΕCΙC ΝΖΗΤQ· ΘΕΠΗ ΑΜΟΥ ΕΒΟΛ ΧΕ
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 ΠΝΑ ΕΤΩΑΧΕ ΖΜ ΠΕΙΔΩΛΟΝ ΧΕ Ω ΤC ΠΡΜΝΑ-
 ΖΑΡΕΘ. ΑΚCΕΚ ΟΥΟΝ ΝΙΜ ΨΑΡΟΚ· ΝΤΑΚΖΕ ΕΠΕΙ-
 col. I. ΨΗΡΕ ΨΗΜ ΤΩΝ. ΑΚΤΟΥΝΟCQ ΕΖΡΑΪ ΕΧΩΝ ΑΦΕΙ 10
 ΔΕ ΕΒΟΛ ΝΒΙ ΠΑΠΟΛΛΩΝ ΕΦΟΥΗΖ ΝCΑ ΠΩΗΡΕ
 ΨΗΜ. ΝΤΕΡΕΦΕΙ ΔΕ ΨΑ ΠΠΕΤΟΥΑΑΒ ΓΕΩΡΓΙΟC
 ΑQΔΖΕΡΑΤQ ΜΠΕQΜΤΟ ΕΒΟΛ. ΠΕΧΑQ ΝΑQ ΝΒΙ
 ΠΔΙΚΑΙΟC ΧΕ ΝΘΟΚ ΠΕ ΠΝΟΥΤΕ ΝΗΖΛΛΗΝ. ΑΦΟΥ-
 ΩΨΒ ΝΒΙ ΠΕΠΝΑ ΜΠΟΝΗΡΟΝ ΕΤΩΑΧΕ ΖΜ ΠΕΙ- 15
 ΔΩΛΟΝ. ΠΕΧΑQ ΝΑQ ΧΕ ΩΩ Ω ΓΕΩΡΓΙΟC ΤΑΧΩ
 ΝΑΚ ΝΖΩΒ ΝΙΜ. ΝΤΟQ ΔΕ ΠΕΧΑQ ΧΕ ΨΑΧΕ.
 col. II. ΠΕΧΑQ ΝΑQ ΝΒΙ ΠΔΑΙΜΟΝΙΟΝ ΧΕ CΩΤΜ Ω ΓΕ-
 ΩΡΓΙΕ. ΜΠΕΟΥΔΕΙΩ ΝΤΑ ΠΝΟΥΤΕ ΕΙΨΕ ΝΤΠΕ.
 ΑΥΩ ΑQCMH CΕΝΤΕ ΜΠΚΑΖ. ΑQΤΩΘΕ ΝΟΥΠΑΡΑ- 20
 ΔΙΟC ΖΗ ΕΔΕΜ ΚΑΤΑ ΜΜΑΝΨΑ ΜΠΡΗ. Α ΠΝΟΥΤΕ
 ΤΑΜΙΔ ΝΟΥΡΩΜΕ ΚΑΤΑ ΠΕQΕΙΝΕ ΜΗ ΤΕQΖΙΚΩΝ.
 ΑΝΟΝ ΔΕ ΝΤΕΡΕΝ ΡΧΑCΙΖΗΤ Α ΠΝΟΥΤΕ ΩΩΝΤ
 ΕΡΟΝ. ΑQНОXH ΕΒΟΛΖΜ ΠΕΝΕΟΟΥ². ΑQΖΒΡΩΡΗ
 ΕΠΕCΗΤ ΕΠΝΟΥΗ. ΕΨΩΠ ΕΒΕΤΕΝΟΥ ΝΨΑΝΕΨ 25
 col. I. ΘΜΒΟМ ΕΟΥΑ ΝΤΗΡΖΑΛ ΜΜΟQ ΨΑΝΟΠQ ΝΑΝ
 ΝΟΥΝΟБ ΝΖΗΥ. ΑΥΩ ΟΝ ΨΑΝΤΟΛΜΑΝ ΝΤΗΒΩΚ

¹) Memphitic version, p. 31.

²) Memphitic version, p. 32.

- ἔζοῦν ἐτεκκλήσιὰ ἡπνοῦτε ἡτὴν ἀγερὰτὴν ζῆ
 πμα ἐτῆμαγ ἡτὴν ἀπάταν ἡρώμε ζῆ οὐμνῆτα-
 πιστος· ἡζοῦδ' ἀε εἶσαν ποῦνῆβ κα οὐαζιβολ
 ψανῆποῦααζε ἡτὴνσοκὴ ναν ἡπροτρεπεί ἡμοῦ
 ἐνεῖνε ἐζοῦν ἐπερζητ ἡνετεμεῶωε εἶρε- 5
 ρααγ. πεχαρ' ἀε ναρ ἡβί ἡμάρτυρος εἶτοῦααβ
 col. II. xē ō ἡτάλαιπωρος εἶχε ζῆ τεκπροζαῖρεσις
 ἡμῖν ἡμοκ ἀκαακ ἡψῆμο ἐπεκεοοῦ ἀζροκ
 εκοῶω εἶωῶρε ἐβολ ἡνεψχη ἡνεχριστι-
 ἄνος. πεχαρ' ναρ ἡβί πεπῆα ἡπονῆρον xē 10
 †ζομολογεῖ νακ xē ἐνε οὔ ἡταῖ ἐζοῦσια
 ἡμαγ ἐζοῦν ἐροκ νεῖ νατακο πε ἡτεκψχη
 μῆν πεκῶμα ζι οὔσοπ πεχε ἡμάρτυρος ναρ
 NΘ xē οὔκ οὔν τενοῦ εκсрогт ἐροῖ ζωωт οὔ
 col. I. monon qī ἐροκ некнаγ ἐτεκζυμοῖα· ἡτεκноу 15
 ἀε ἀρλακτιζε ἡπκαζ ἀφοῶων ἡρώ. πεχε
 ἡμάρτυρος ἡπαπολλων xē ἀμοῦ κ
 νακ ἐπεснт επноῦν ψα πεζοοῦ ἡпноб ἡζαп
 ἡμε· παῖ ἐτεκна† λογος ἡζητὴ ζα νεψγ-
 χοοῦε ἡтаксормοῦ. нтог' ἀε ἡμάρτυρος 20
 col. II. εἶτοῦααβ ἀρβωλ ἐβολ ἡπερμoῦс· ἀρπωт
 ἐζοῦν ἐπερπε ἀρморг επζηт ἡμζηракλнс
 ἀρсоκὴ ἐπεснт ἀρoγδбгг' ἀρτρεῶωωπε ἡθε
 ἡνῖεῖтн. πεχαρ' ἀε ἐζοῦν ζῆ ἡкеωохῆ ἡνῖ-
 αωлон xē πωт нηтн ἐβολζῆ [п]εμα ἡноῦте¹ 25
 ἡἡελλην xē αἰεῖ ἐтакетнγтн. ἡοῦннв ἀε
 ἡτεροῦнаγ επтако ἡнеγноῦте ἀγᾶμαzte
 ἡἡπετοῦααβ геωргиос ἀγсонзг' ζипазоу ἡμοῦ

¹) Memphitic version, p. 33.

ζ. αγεντὴ ἐρατὴ ἡνερρωοῦ ἀγχοῦ ἐροοῦ ἡνε-
 col. I. ταγωπε τήρου ἡνεγνοῦτε ἡγοῦδ δε νεν-
 ταγωπε ἡπαπολλων. πεχε πῆρο δαδιδνος
 ναῖ χε ὦ γεωργιος πεκμήωδ ἡπ[μ]οῦ.
 μη ἡπεκμὴ τὸν οἱ ἐταλε θυσια εζραϊ 5
 νῆνοῦτε· νῆβεοῦ ἐπμανρωγῶτ ναῖ νῆ ταλε
 θυσιὰ ναῖ εζραϊ· ἀκ ἀμα ἀκείρε ... ἡζεν-
 ζβηγὲ ἡτμενε· ἡγσοοῦν ἀν χε πεκνοῦ
 col. II. ἡναδῖχ. πεχαῖ δε ναῖ ἡδὶ γεωργιος χε ἀνοκ
 γαρ ἡνοῦτεν ταῖ ζε ἐροοῦ αἰογῶτ ναῖ. 10
 εῶχε νῆ πιότεγ ἐναῖ ἀν ὦ πῆρο· εἰῆβωκ
 ἀνῖνε ναῖ ἐπεῖ μα ἡπαπολλων τὰτ[αλε]
 [θυ]σιὰ ναῖ εζραϊ ἐπεκμήτο ἐβολ; πεχε πῆρο
 χε αἰογῶ εἶμε ἐβολζι τοοτοῦ νῆογηνβ· χε
 ἀκῆρεβωκ ἐπεσῆτ ἐπνοῦν εἰεεκογῶ εῶοῦ
 τζμῶτ εἰπ .. ρτπ ἡμαγ ἡωνε· πεχαῖ ναῖ ἡδὶ.

TRANSLATION.

IN THE NAME OF GOD.

*The Martyrdom of Saint George¹, the valiant martyr of our [1]
Lord Jesus Christ, who completed his strife on the 23rd of
the month Pharmûthi², in the peace of God, Amen.*

Now in times of old there arose a severe and terrible storm, and a great and mighty storm and persecution came upon the Church. In all places the governors had gone astray, and they dragged the preachers of the truth to the altars of the idols, and compelled them all to offer sacrifices to devilish idols. Thus also did the governor Dadianus³, who had acquired dominion and had obtained the rule over the four quarters of the earth. When Dadianus had become chief, he sat upon the tribune, and wrote edicts to be proclaimed throughout the whole world; and these are the things that were written in them. "Inasmuch

¹ See *Acta Sanctorum*, April 23; Butler, *Lives of the Saints*, April 23, (Dublin edit. 1833, vol. i, p. 508); Smith, *Dict. Christ. Biog.*, ed. Wace, vol. ii, p. 645, and Baring Gould, *Curious Myths of the Middle Ages*, p. 266.

² I. e., April 18. For the proofs that all the churches accept April 23 as the day on which Saint George consummated his martyrdom, see Assemânî in *Kal., Eccles. Univ.*, t. vi, p. 284; and Malan, *The Calendar of the Coptic Church*, p. 28.

³ Arab. داديانس, Syr. ܕܕܝܢܝܬܐ, Ethiop. ደድያኑስ: The Greek version of Metaphrastes, the encomium of Andrew of Crete on S. George, and the discourse of Gregory of Cyprus, state that George was tortured and martyred by Diocletian. Peter Heylin makes Dadianus, or Dacianus, to be Galerius Maximianus, or Galerius Caesar, who was by birth a Dacian, and who succeeded Diocletian in "all those parts that he commanded". See *The Historie of St. George of Cappadocia*, p. 173. Whoever Dadianus may have been, he, according to the Coptic text, was not Diocletian, for this emperor commanded ΕΥΖΙΟC to go to Palestine and destroy the shrine of Saint George "whose head Dadianus the Persian cut off several years ago". See p. 81. There was no king of Persia at this time called Dadianus.

as a rumour has come to my ears that He to whom Mary gave birth is the God who is alone to be worshipped, and that Apollo and Poseidon and Hermes and Astarte and Zeus and Ezabel¹ (*sic*) and Uranus and Scamandros and the other gods are not to be [2] worshipped at all, || but that Jesus Christ whom the Jews slew is to be worshipped,—I, therefore, write to every place, and to the governors of every land, and to all rulers under the authority of my government to come to me speedily that they may know the decision of my power.”² Then seventy³ governors from all parts of the world were gathered together there with so great and mighty a multitude, that the land could not contain them for their number.⁴ And Dadianus the governor sat upon the tribune and made them bring forth all the instruments of the torture chamber and lay them before him; and these were they. The brazen bed, the bone smashing choppers, the iron rods (?), the wheels with knives fixed to them, the wooden horses, the wooden

¹ The Greek, Latin, Syriac and Arabic texts do not help us in translating the name of this god, and it is not to be found among the seventy gods and goddesses of Diocletian enumerated by Giorgi, *De Miraculis Sancti Coluthi*, p. cc.

² The Arabic version of this edict in the Oxford MS. is as follows:—

ان صوتًا جا الى مسامعى ان الذى ولدته مريم هو وحده الذى يُسجد له وان الابلون وبوسيطون وهرمس واضين والشترى وبازول وارناس وارسقيماس وبقيه الاله لا يسجد لها لکن يسوع المسيح فقط الذى قتله اليهود هو الذى يُعبد فلهذا كتبت الى كل الاماكن والملوك بكل نوره والرووسا الذى هم تحت سلطان ملك تعالوا الى عاجلا لتعلموا منشوره سلطانى

The inventor of the story of St. George was probably thinking of the first edict of Diocletian against the Christians published Feb. 24th A. D. 303. The idea that George was the nameless young man who tore down the edict, and who suffered martyrdom on the 23rd of April following is not supported by the Coptic or Syriac texts. For the arguments on this point see *Acta Sanctorum*, April 23, p. 108.

³ The number of the governors is variously given as three, four, seven, seventy and seventy-two.

⁴ In the martyrdom of Saints Pirôon and Athom we are told that Diocletian ordered the eparchs, dukes, counts and governors of every town to assemble at Antioch. See Hyvernât, *Les Actes des Martyrs de l'Égypte*, p. 149.

gloves, the iron gloves, the tongue slitting knives, the tools for drawing out the teeth, the iron bone borers, the sharp saws and other implements of cruel torture.¹ And Dadianus swore an oath, saying, "If I find any people of doubtful mind and refusing to worship the gods, I will reverse the commands of my fathers and will torture them with bitter sufferings, I will break in the towers of their hearts, I will smash their heads, I will cut out their brains with sharp knives, I will saw off their shin bones, I will tear open their bodies, and I will cut off their limbs from their bodies." When the multitude heard these things they feared the tortures greatly, and those who wished to become martyrs [refrained] when they considered the numbers of tortures which^[3] they ran the risk of suffering; and three whole years went by without any one daring to say, "I am a Christian".

Now there was a young man whose name was George, the sun of truth and the glorious star betwixt heaven and earth²; he was a tribune in the imperial army³, and came from Cappadocia. And when he had served his time as tribune and acquired much wealth, he came to the governor Dadianus and wished to be made a count by him. When Saint George had come to the city and saw the frenzied idolatry of the governors and that they had forsaken God, he straightway decided to give up his rank of tribune, saying, "I will become a soldier of my Lord Jesus Christ the King of heaven." And when he had distributed all his wealth and given what he had to the poor, he rushed into the presence of the governors and cried out, saying, "Cease your frenzy, O governors, and proclaim not to be gods the things which are not gods; let the gods who have not made heaven and earth perish! As for me, I will worship one God, the

¹ The Arabic runs:— *اشترى نحاس . وافواس لتكسر العظام . ومعاصير حديد . وبكر وحولها سيوف حادة . والهنبازين . وكفوف خشب . وكفوف حديد . وسكاكين لقطع اللسن وكلبتين لقطع الاضراس ومتاقيب حديد تتقب العظام ومناشير حادة .*

² Read *ΝΤΦΕ ΝΕΜ ΠΚΑΖΙ*.

³ Arab. *مستخدم في طقوس المملكة*.

- Father of our Lord Jesus Christ and the Holy Spirit." The dragon ¹ looked at him, and said, "Every person who has gone forth from the benevolent guidance of the gods perishes, and as for us, we worship things which are beneath [the heavens], for the gods Fire and Sun appear to us as mighty beings; ² know now that thou hast not only despised us, ³ but thou hast also despised the righteous gods.
- [4] Offer sacrifice then to the || gods and to Apollo ⁴ who is the saviour of the whole world, and be convinced that the gods whom thou humblest know those who honour and obey them, and know how to punish those who disobey them. And now, tell me from whence thou comest? what is thy name? and for what purpose hast thou come hither?" Saint George answered, and said, "The chief name which I bear is 'Christian', I am by birth a Cappadocian, I was a soldier in a famous company, and I performed my duties of tribune satisfactorily in Palestine where it served. Who are the gods whom thou wouldst force me to worship, O king?" The governor said to him, "I desire thee to worship Apollo who hung out the heavens, and Poseidon ⁵ who made fast the earth." Saint George answered and said, "Neither for thy sake, O evil dragon, nor for that of the governors thy companions will I speak about the righteous ones and thy dead god, but for the sake of these multitudes here present. Whom wouldst thou compel me to worship, O king? Peter the chosen one of the Apostles, or Apollo who corrupts the whole world? To which of these wouldst thou have me offer sacrifice? to Elijah the Tishbite who was an angel
- [5] upon earth and who walked upon earth and was taken || up to the gates of heaven, or to Scamandros the sorcerer who worked enchantments by fire and who led many people astray, who com-

¹ Arab. التنين.

² Arab. ان من خرج عن احسان الاله يهلك ونحن مكسوبيين السفليات وهى الشمس والنار ونحن فنظهر لنا الاله فى عظمتهم. According to the Arabic some word meaning 'to destroy' has dropped out of the Coptic text after **NTN NINOY†**. The Coptic text of this passage is probably corrupt.

³ Read **AKWOTEN AN?**

⁴ Arab. أبولون.

⁵ Arab. بوسيطن.

mitted adultery with Timetia (Demeter?), who begat Saar and Sarphat the *ophani* of the warrior of the city of Pontus, whose deeds were evil and who were cast into the abyss of the sea?¹ Tell me, O king, to which of these wouldst thou give judgment? to Samuel who prayed to God, or to Poseidon the destroyer of the ships of the sea? to Antaeus and Herakles², or to those of the Martyrs and Prophets who wear crowns? Tell me, O king, to which of these wouldst thou give judgment? to Jezebel the slayer of the prophets or to Mary the Virgin the mother of my Lord Jesus Christ? Be ashamed, O king, for the things which thou worshippingest are not gods, but deaf idols."

When Saint George had said these things, the governor was greatly enraged and commanded them to hang him upon the wooden horse³, and to torture him until his bowels flowed out upon the ground. After these things four quaternions of soldiers

[illegible]

² Arab. انطوس واركنس. Antaeus (Ἀνταῖος), the son of Poseidon and Ge, was invincible as long as he touched the earth. Herakles discovered the secret of his strength and lifted him up from the earth and crushed him in the air.

³ Arab. المعصرة. Syr. ܡܥܨܪܬܐ ܕܡܪܝܢܐ, "That he should be hung upon the cross and scraped". In the pictures of this method of torturing Saint George depicted in Brit. Mus. MS. Or. 713. fol. 23a, two Y shaped pieces of wood are sunk into the ground and across these is laid a stout pole. Ropes are tied round the neck and under the arms of the saint, and he is suspended from the cross pole, and men are shown standing in front of him and scraping him with iron scrapers.

laid him out and beat him with leather whips until the flesh of his body was torn in shreds; and they sprinkled salt upon him. And they brought hair sacks with which to excoriate his body until his blood ran like water; but he was patient under these sufferings.

And again Dadianus commanded, and they brought for him [6] iron boots with holes bored || in them, and they drove nails into the soles of his feet through the boots, and his blood flowed out like water; but he endured patiently as if they were not torturing him at all. After these things Dadianus made them build a high platform¹, and bring sixty very sharp stakes and lacerate the flesh of the righteous man with them. Then he commanded and they brought him down from the platform, and cast him into a cauldron of water and boiled him. And the soldiers beat his head with iron nails until they broke in the skull, and his brains poured out through his mouth white as milk; and his whole body was congealed with blood like lead. Then Dadianus commanded and they brought part of a pillar, and eight men rolled it along and laid it upon his belly, and he made them tie it to the saint and leave him until he decided what to do to him.

And it came to pass that during that night the Lord appeared to Saint George, and said to him, "Be strong and of good cheer, beloved George, for I will strengthen thee to bear all these sufferings which they have brought upon thee. And I swear by Myself, and by the holy angels, that among those born of women no one has arisen greater than John the Baptist, and that after thee there shall arise none like unto thee; for behold, I have made thee lord over these seventy governors, and whatsoever thou sayest shall happen unto them. Thou shalt die three times², and I will raise thee up again, but after the fourth [7] time, I Myself will come upon a cloud, and will take thee away to ||

¹ اتون عاليه Arab.

² The account of Saint Macarius of Antioch bears a strong resemblance to that of Saint George. He endured many of the tortures which George endured, he was confronted by a magician called Alexander, whom he overcame, and he died three times. See Hyvernât, *Les Actes des Martyrs de l'Égypte*, pp. 41 and 59.

the place of safe keeping which I have prepared for thee for thy holy dwelling; be strong and fear not, for I am with thee." And when He had embraced him He went up to heaven with His holy angels in great glory.

When it was morning the governor commanded, and they brought him before the tribune. Now Saint George was singing a Psalm, saying, "O God, hasten thou to my help, hasten thou to my defence.¹" When he had come to the tribune², he cried out, saying, "O tribune, I and my Lord Jesus Christ have come to thee and thy stone Apollo." And they laid hold of him and tied him with four leather straps, and beat him with leather whips upon his back and belly; and they cast him back again into prison. And Dadianus the governor wrote a letter in which he thus said, "I write to the whole world, greeting. Let any enchanter or magician who can put an end to the magic of this Christian come hither to me, and I will give him much wealth and any territory that he shall ask for, and he shall be second in the kingdom." When this letter had been sent throughout the whole world, behold a man appeared whose name was Athanasius, and he came to the governor and said, "O king, live for ever! There is nothing which I am not able to perform in thy presence." The governor rejoiced, and said, "What sign wilt thou work before me that I may know that thou art able to put an end to the magic of the Christians?" Athanasius answered and said, "Let them bring me an ox." And when they had brought him he spake some words in his ears,^[8] and he was rent in twain. Athanasius said to Dadianus, "Let them bring me a pair of scales," and they brought them to him; and he threw the one half of the ox into one pan of the scales and the other half into the other, and they were exactly equal, and there was not the least difference between the weight of the two halves. And the governor commanded and they brought Saint George to the tribune, and he said to him, "O George, it is for thy sake that I have summoned this man into my domi-

¹ Psalm xxii. 19.

² Arab. المنبر.

nions; thou must vanquish his magic or he will vanquish thine, thou must slay him or he will slay thee." Saint George looked at the magician and said, "Hasten, my brother, and do unto me speedily whatsoever thou wishest to do, for I see grace drawing nigh unto thee." And straightway Athanasius¹ took a cup,² and washed his face in it,³ and invoked the names of demons over the cup, and gave it to him to drink; and when he had drunk no evil happened to him at all. Athanasius answered and said to George,⁴ "My lord, let me only give thee one other sign, and if no evil befall thee then I will believe upon Him Whom they crucified." Then he took another cup, and washed his face in it,⁵ and invoked the names of demons more evil⁶ than the first over it, and he gave him the cup to drink;⁷ and when the saint had drunk no evil happened to him.⁸ When Athanasius saw that no evil had happened to him, he said to him, "O Saint George, thou hast the cross of Jesus Christ the Son of God, who came into the world to save sinners; have mercy upon my [9] soul, and give me the seal of Christ."⁹ When Dadianus saw what had happened he was greatly enraged, and commanded them to take the magician outside the city and to slay him with the sword; so he consummated his martyrdom, and was esteemed worthy of everlasting life.¹⁰ And the governor commanded them to throw Saint George into prison until he had decided what he should do with him.

¹ Athanasius intended to poison George by his mixtures, and we may see by the martyrdom of Saint Macarius of Antioch what such philtres were made of. See Hyvernât, *Les Actes des Martyrs de l'Égypte*, p. 59.

² D adds 'of cold water'. ³ Arab. *وعسل وجهه فيه*.

⁴ D makes Athanasius address Dadianus.

⁵ D 'and he mixed poisons in it'.

⁶ D 'mightier names of devils.' ⁷ D, 'And he made the sign of the cross over it three times in the name of the Father and the Son! and the Holy Spirit, and straightway drank it before the governor and the sorcerer.'

⁸ Fragment A of the Sahidic version (D) of the martyrdom begins here.

⁹ D adds that when George saw the faith of Athanasius he smote the earth, and water came forth, and he baptised him in the name of the Father and the Son and the Holy Spirit. After that the water returned to its place.

¹⁰ According to D he was martyred on the seventh day of Tôbe.

When it was morning the governor commanded a huge wheel to be made with sharp nails and stakes fastened in it; and the wheel was made after the manner in which he commanded it to be made: the upper part of it was like the edge of a knife, and the lower part like a sharp two-edged sword. And the governor commanded them to bring Saint George out of prison and to throw him upon the instrument of torture. When Saint George turned and saw the shape of the cutting part of the machine, that the upper part of it was like the edge of a knife and the lower part a two-edged sword,¹ he said within himself, "Verily, I shall never come forth alive from this instrument." But again, afterwards, he said within himself, "Woe to thee, O George, why hast thou allowed this thought to enter thy heart? Consider the lot which has come to thee,² and remember that the Jews crucified thy Lord Himself." And after this he lifted up his eyes to heaven, and said, "O Lord, the unchangeable God, the Ruler of eternity, to Whom belongeth victory, Thou Who givest grace to the martyrs, Whose glory and crown Thou [10] art; Thou Who, before Thou hadst created anything, yea, before Thou hadst created the heavens and the earth, didst rest upon the waters, and now Thou restest upon the whole race of man, and knowest Thy place of rest; Who hast spread out the heavens like a chamber, and at Whose command the clouds pour out rain in their season; Who rainest upon the just and the unjust; Who hast weighed the mountains in a balance and the hills in a pair of scales; Who bringest the winds out of Thy store houses; Who hast cast the rebellious angels into the abyss of hell, where they are punished by evil dragons, and fettered and chained with indissoluble bonds; O Thou the least of Whose commands it is impossible to alter; O Lord God Who, in the last days, didst

¹ The Arabic of this passage runs:— فلما كان الصباح امر ان يصنع عجلة عظيمة جداً ويستمرروا فيها مسامير واقصاب كثيرة وعملت البكرة كما امر وعمل اعلاها مثل خد السيف واسفلها سيوف ذو خدين مسنونه.

² Arab. اذكر ما حل بك من الشدايد. But read κληρος instead of κανρος.

send into the world Thy only begotten Son, Who took upon Himself flesh by the Virgin Mary, and became man, without any one being able to understand how to find out the manhood of Him, the Lord Jesus Christ, begotten of Thee in very truth; Who did walk upon the face of the sea as upon dry land; Who did feed five thousand men with five loaves of bread, and they were satisfied; Who did rebuke the waves of the sea and their crests were bowed down; come now, O my Lord, come Jesus, and help my infirmity, for I am a sinner; let these sufferings be light upon me, for Thine is the glory, and Thy name is full of glory for ever, Amen."

- [11] When he had finished [his prayer and had said] 'Amen', they threw him on the wheel, and set it to work; and immediately his body was broken into ten pieces. Then straightway Dadianus lifted up his voice, saying, "Be strong and know, O ye governors, that there is no god save Apollo and Hermes and Zeus and Athene and Scamandros and Hephaistos and Herakles and Poseidon, who work good on the three parts of the sea, and from whose hands kings receive power. Where is now the God of Saint George Whom they call 'Jesus', Whom the Jews crucified and slew? why has He not come and delivered him out of my hands?" And the dragon¹ of the abyss commanded them to throw his bones outside the city into a dry pit, saying within himself, "Lest the Christians find a bone of his, and build a martyrium over it, and bring up his blood against us".

Now it was the hour for eating, and the governor, together with the sixty-nine governors who were with him, went to eat. And while they were eating there came a great earthquake, and suddenly the sky became overcast with clouds, and there was so great a trembling that mountains split asunder suddenly, the earth shook, and the sea was lashed into billows, and the

¹ Small bone plaques with a figure in relief of St. George slaying the dragon were worn as pendants by Coptic Christians. Two of these are to be seen in the British Museum, (Second Egyptian Room, No. 17639).

waves thereof rose to the height of fifteen cubits. And Michael¹ blew with his trumpet, and behold the Lord Jesus came upon His chariot of the Cherubim, and stood on the edge of the pit. And He said to the archangel Michael, "Go down into the pit, and gather together the bones of my son George, for this valiant [12] George thought in his heart, 'I shall not escape from this instrument (into which I had allowed him to fall) this time'; that he may believe with all his heart, and know that I alone am able to deliver him. And Michael went down into the pit, and put together the holy body of Saint George: and the Lord took hold of his hand, saying, "O George my beloved, behold, the hand which formed Adam the first man is now about to create thee anew;" and the Lord breathed upon his face and filled him again with life, and He embraced him, and went up to heaven with His holy angels.

And Saint George arose in haste from the dead, and went through the squares of the city looking for the governors, and he found them afterwards sitting in judgment. Then he ran into their presence, and said to them, "Do ye not know who I am?" Dadianus the governor lifted his eyes guiltily, and said to the Saint, "Who art thou then?" The martyr of Christ replied, "I am George whom ye slew yesterday, because ye despised my God who could destroy you in a moment." Dadianus continued looking into the face of the saint, and said to him, "Thou art not he, but his shade," and one said to him, "Perhaps it is some one like him." And Anatolius the general knew him, and said, [13] "Of a truth this is George who has risen from the dead;" and he believed with all his company. Now the number of those [of the army] who believed upon Christ was three thousand and nine and one woman² from the multitude. And Dadianus the governor commanded them all to be cast forth outside the city in a desert place, and to be divided into four³ divisions and to be slain. Thus they consummated their martyrdom at the ninth

¹ According to Coptic tradition Michael stands at the right hand of God, and Gabriel at the left. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 9, 144, 169. ² D 3999. ³ D 'ten'.

hour of the Sabbath day on the fifteenth day of Phamenôth,¹ and went to Paradise in glory, and received pardon for their sins.

Then the governor commanded them to bring Saint² George to the tribune; and he commanded them to bring an iron bed to which they might bind the righteous man. Then he made them melt lead until it was liquid, and bring a vessel in the shape of an iron ladle and thrust it³ [full of lead] into his mouth. Then they drove sixty nails through his head into the bed. And Dadianus made them bring a great stone chiselled⁴ out to fit his head, and they thrust his head in it, and made it fast with lead,⁵ and they rolled him down with the stone [from a high place] and severed his bones one from another; but he bore these tortures⁶ with fortitude. Then Dadianus commanded them to remove the stone from him, and to hang him up head downwards, and to tie a large stone to him, and to light a huge fire under him.

After these things⁷ the governor commanded to throw him [14] into a bronze 'bull'⁸ and to drive⁹ sharp nails into it: then he commanded them to bring a machine to revolve inside the 'bull',¹⁰ that the body of the saint might be broken to pieces¹¹ by the nails and his limbs become like the particles of dry summer dust; and Saint George bore all these things with fortitude. Then Dadianus commanded them to cast him into prison and to fasten him to the woodwork until he had decided what to do¹² with him or how he should destroy¹³ him; now he was very handsome¹⁴

¹ I. e., March 11. D Mechir.

² B begins with the letters ΓΙΟΣ of ἸΠΙΛΓΙΟΣ.

³ B ἸΝΕΖΙΤC.

⁴ B ΕΥΦΟΝΚ ΚΑΤΑ ΤΕΛΑΦΕ ΕΒΡΗΙ ΕΡΟQ (sic).

⁵ B rightly ἸΤΑΖΤ.

⁶ B ΤΑΙΒΑCΑΝΟC.

⁷ B ΝΑΙ ΔΕ ΟΝ.

⁸ Saint Apater was *boiled* in a 'bull' of brass, ἸΝΟΥCΩΔΙΟΝ ἸΖΟΜΤ, and the water from it falling upon the people round about they at once became leprous. See Hyvernât, *Les Actes des Martyrs de l'Égypte*, p. 104.

⁹ B ΕΤΩC.

¹⁰ Arab. عجله للعجل وان تدور عليه.

¹¹ B ἸΝΤΟΥΒΟΛΒΕΛ.

¹² B ΑΓΝΑΕΡΟΥ.

¹³ B ΑΓΝΑΤΑΚΟQ.

¹⁴ B ΟΥCΑΙΕ ΓΑΡ and omits ΠΕ.

in appearance.¹ And in that night the Lord appeared to him, saying,² "Be patient,³ O George My chosen one, be of good cheer and be not dismayed, for I am with thee, and there shall be great joy in heaven⁴ for thy sake and for the sake of thy contest. Behold, thou hast died once and I raised thee up; thou shalt yet die⁵ twice and I will raise thee up again. But the fourth time I Myself will come in the clouds, and I will bring thee to the place of safety which I have prepared for thy body.⁶ It is I who give strength to thy holy body, and I will make thee to lie down with Abraham and Isaac and Jacob; be not sad of heart for I⁷ am with thee. Thy martyrdom⁸ shall be consummated before these seventy governors, and thou shalt testify of Me before⁹ them. And they will torture thee for seven years for My name's sake, but be not sad of heart, but of good cheer." And the Lord saluted him, and went up to heaven with His holy angels, and the valiant martyr of Christ looked after Him,¹⁰ and continued looking until the day rose;¹¹ and he rejoiced in the encourage-^[15]ment which the Lord had given him.

When it was morning, the governor commanded them to bring Saint George to the tribune. When they had brought him, one of the seventy governors, whose name was Magnentius, said to him, "O George, I seek a sign at thy hands, and if thou do it before me, by our lord¹² the Sun, and by the seventy gods,¹³ and by Artemis the saviour¹⁴ of the whole world, I will believe on thy God, and will worship Him¹⁵ nobly." Saint

¹ B ΠΕΡΧΙΝΝΑΥ. ² B ΕΓΧΩ ἸΜΟC ΝΑΥ.

³ B ΔΜΟΝΙ. I shall not notice such variants as this in future.

⁴ B ΩΠ ΝΑΚ ἸΖΡΗΙ ΉΕΝ ΝΙΦΗΟΥΙ. ⁵ B ΕΤΕΚΝΑΜΟΥ.

⁶ Arab. والوديعة التي اودعتها في جسدك اخذها.

⁷ B ΧΕ ΑΝΟΚ. ⁸ B ΤΕΚΜΑΡΤΥΡΙΔ.

⁹ B ἸΠΟΥῤῥῤῥΟ ΕΒΟΛ. ¹⁰ B CΟΜC ἸCΩΥ ἸΘΟΥ.

¹¹ B omits ΩΔΙ. ¹² B ΠΑΝΗΒ.

¹³ See Giorgi, *De Miraculis Sancti Coluthi*, p. CC; Hyvernart, *Les Actes des Martyrs de l'Égypte*, pp. 78, 102.

¹⁴ B ΕΘΝΑΝΟΖΕΜ.

¹⁵ B rightly ἸΜΟΥ.

George said to him, "Say what thou wilt ask of me." Magnentius¹ the governor said to him, "Behold there are seventy thrones here, a throne for each of us, and the legs² of them are made of various kinds of wood, some fruit-bearing and some not. Now, if thou wilt make manifest that each wooden leg takes root and blossoms through³ thy prayer; and that each one made of the wood of a fruit-bearing tree⁴ gives fruit; and that each one made of the wood of a tree which does not bear fruit puts forth leaves⁵ [only]; by this will I believe⁶ on thy God." Then Saint George threw himself upon his face and prayed to God a long time,⁷ and sighed. And it came to pass that when he had finished his prayer and said 'Amen', and was rising up, there was a great⁸ trembling and shaking,⁹ for the Spirit of God came upon the thrones, and they budded and the legs put forth roots and blossomed: those that were of fruit-bearing trees put forth fruit, and those that were not put forth leaves¹⁰ only. Then Magnentius the governor said to him, "A great god is Herakles who thus manifests¹¹ his power in dry wood." Saint George [16] answered and said, "Wilt thou compare¹² this blind and dumb idol Herakles with the God who made the heavens and the earth, who made to exist that which did not exist and who can destroy thee with him speedily?" Dadianus the governor answered and said to Saint George, "O excellent Galilean, I know how I will destroy thee."¹³ Then he commanded them to bring a huge saw, and they sawed him in two,¹⁴ and so he yielded up his spirit. And he commanded a large cauldron to be brought

¹ B ΜΑΓΝΕΝΤΙΟC. ² B ΑΝΦΑΤCΙ (sic).

³ B φiri ΕΒΟΛ ἸΒΗΤΟΥ CΙΤΕΝ.

⁴ B ἸΠΡΕCΤΟΥΤΑC ἸΟΥΟΥΤΑC ΕCΦΟΡΙ ΕΒΟΛ.

⁵ B ΕCΦΟΡΙ. ⁶ B ΤΕΝΝΑΝΑCΤ. ⁷ B ἸΜΑΥ.

⁸ B ἸΧΕ ΟΥΝΙΩΤ. ⁹ B ΟΥΘΕΟΡΤΕΡ. ¹⁰ B ΧΩΟΥἸ.

¹¹ B ΑΥΟΥΩΝC. ¹² B ΑΚΘΕΝΘΩΝC.

¹³ B †CΩΟΥΝΟΥ ΑΝ ΧΕ ΕΙΜΑΤΑΚΟC ἸΑΩἸΡΗ†.

¹⁴ B ΑΥΑΙC.

and to throw the two parts of the body of the holy man into it, together with lead, and pitch, and animal fat,¹ and bitumen;² and they heated them together until they melted, and the flames went up to a great height, and that which was melted flowed hither and thither by reason of the intensity of the flames which rose to a height of fifteen cubits. And they brought pieces from the cauldron to the king, saying, "This (wretched man)³ has come to an end and is burnt up." And Dadianus commanded them to bury the cauldron and the pieces of the saint which were in it⁴ in the earth, lest the Christians should find his remains and build a martyrion over them. When the attendants had finished burying the righteous man and were going away, there was a great trembling in the air and the earth shook to its foundations: and behold the Lord Jesus Christ came down from heaven with His holy angels, and stood over the place wherein the cauldron was buried. And He said to Zalathiël⁵ [17] the angel, "Bring up hither the cauldron", and when he had brought it up he laid it down upon the ground. And the Lord, in Whom is might, answered [and said], "O George, my chosen one, arise!⁶ For I am He that raised up Lazarus from the dead, and I now command⁷ thee to arise and come forth from the cauldron and stand upon thy feet; I am the Lord thy God." And straightway the nobly valiant man rose up in great power as one who had suffered no pain⁸ at all; and every one who saw him marvelled. The Lord said to him, "Be strong and of good cheer, George, my beloved, for there shall be great joy to thee in heaven and upon earth, and before My Good Father, and before My angels on account of thy contest; be strong, for I am with thee." And He went up to heaven with His holy angels.

¹ B omits ΝΕΜ ΟΥΩΤ.² B ΟΥΕΡΠΡΕΣΙ.³ B ΝΤΕ ΠΙΒΕΡΩΟ. Arab. فنى الوقت الذى فيه.⁴ Leaf no. 39 is wanting in B.⁵ I. e., שאלתיאל.⁶ B fol. 41a, begins with ΤΩΝΚ.⁷ B ΑΝΟΚ ΠΕ ΕΤΟΥΑΖΣΑΖΝΙ.⁸ B ΝΕΜΚΑΖ.

And Saint George arose and walked, and sent to the governor, saying, "Behold, I am going about the city, teaching." And the governor straightway commanded them to seize him and to bring him to him¹ to the tribune; and as he was coming he cried out, saying, "O tribune, O tribune, I and my Lord Jesus Christ, the Son of the living God come to thee² and thy Apollo."

And behold, a woman whose name was Schollastikê³ cried out to⁴ Saint George the martyr of Christ, saying, "O my lord George, my son was yoking his ox in the field, and the ox fell [18] down and died. O my lord, help my poverty, for I know that my lord is able to do so through God." The saint said to her, "Take this staff from my hands, and go to the field and lay it upon the dead ox, and say, 'Thus saith Saint George in the name of Jesus Christ, Arise and stand up';" and the woman did as he had told her, and the ox arose straightway. And the woman glorified God, saying, "Blessed is the hour in which thou didst come into⁵ this city, verily thou art a prophet and God hath visited His people."

And again Dadianus sent after the martyr. When he had come, Trakiali⁶ the governor spake to him, saying, "Concerning the dry wood which budded, we know not of a certainty whether it was thy God who made it bud, or our god. Now behold we have here⁷ a sepulchre cut in the rock on the road to the cemetery, and no man knoweth where it is, nor where the opening⁸ of it is: but if through thy prayers the bones of those

¹ The fragment of the martyrdom given by D ends here. The other parts of the text are fragments of the miracles of Saint George.

² B αὐτὸν ζῶντα ὄν.

³ B σχολλαστική. Arabic كستىكة. The Greek has ἐν οἷς καὶ τις ἀνὴρ, Γλυκερίος τοῦ νομα. *Acta Sanctorum*, Appendix to April 23, p. xi.

⁴ B οὐγε πάλιος ἡμάρτυρος ἢ τε πᾶς ἐσὼ ἡμῶς.

⁵ B ἐβόυν ἐται.

⁶ The form given by Theodotus is ρακλίλος. Arabic اطراقيلي, Syr. ܐܬܪܩܝܠܝܝܐ. ⁷ B βατοτεν ζωσ ἐβόυν. ⁸ B πογρο.

who are buried therein arise, I swear by my lord the Sun, and by the Moon and by Artemis the mother of the gods, that I will believe¹ upon thy God and become a Christian.” The blessed George answered and said. “There come to me the words which I have heard in the Gospel, saying, If ye² have faith like a grain of mustard seed ye shall say to this mountain, Depart hence, [and it shall depart], and there shall be nothing impossible³ to you.⁴ But now arise, thou and Dadianus and the governors⁵ of [19] Egypt, and open the door of the tomb and bring⁶ hither to me the rotten bones of those who are dead, together with their dust.” Then the three governors went straightway to the place of the sepulchre and opened the door, but they found no bones at all of the dead; and they took up the bone dust which they found, and brought it to Saint George: and Saint George threw himself down upon his knees, and prayed for the space of an hour.⁷ When he had finished his prayer and said ‘Amen’, there was a mighty⁸ trembling, and flashes of lightning shone upon those bones. And there came forth immediately from them five men and nine women and three⁹ little children; and when the governors saw what had taken place, they marvelled. Then the governors cried out to one of those who had risen from the dead, and said to him, “What is thy name?” And he that had risen from the dead answered and said, “My name is Boës.”¹⁰ Dadianus said to him, “How many years is it since thou didst die?” and he replied, “More than two hundred years.”¹¹ Dadianus said to him “Had Christ come into the world at that time, or not?”¹² and he that had risen from the dead said, “I do not know, nor

¹ B EITNAZT.

² Β ΕΨΩΠ ΟΥΝ.

³ В НЕРАТХОМ.

⁴ S. Matt. xvii. 20.

5 Β ΝΙΚΕΟΥΡΩΟΓΙ.

6 B λγι.

⁷ В уа фогуу.

^s Read **ΟΥΝΙΩ†**.

⁹ B ī 'ten'.

¹⁰ Arab. **سابون**, Syr. **ܡܥܠܐ**, B **ΒΙΟΥΒΗΝ**. Theodotus gives the name as **ΒΟΗΣ**. ¹¹ B **ΠΕΧΑΔ ΝΑΔ ΧΕ ΙC ΡΟΥΘ ᾧ ἸΗΡΟΜΠΙ**.

¹¹ Β ΠΕΧΔϷ ΝΔϷ ΧΕ ΙϷ ΖΟΥΘ Ϝ ÑΡΟΜΠΙ.

¹² Pisentios asked this same question of a mummy who complained to him of the tortures he suffered. See Amélineau, *Étude sur la Christianisme en Égypte*, p. 147.

did I ever hear that He had come." Dadianus said to him, "On what god dost thou believe?"¹ and he that had risen from [20] the dead said to him, "Do not force me,² O governor, for I am ashamed to say what god I believed on. I believed on a god whom they called Apollo, a stupid, dumb, deaf³ and blind [idol]. When I left the evil living⁴ of this life, I went to live in a place in the river of fire, until I should go where the worm dieth not.⁵ Hast thou never heard of the Scriptures of the Christians which say, 'Remember me in the day of terror in the place where there is no help,⁶ but disquiet and fear.' There is no mercy there, neither can the Judge be persuaded;⁷ but the work which every man hath done shall be laid before His eyes. Then⁸ the Judge⁹ will answer and say, 'Show me each one his work that I may give him¹⁰ his wages, according to that which he hath done;' hear then, O king, and I will tell thee. Every man who lives on earth, and confesses Him whom they crucified, if he bears many sins in his body when he departs¹¹ from this wicked world, will live in fetters on account of his sins, but on the Lord's day he will have rest because the Lord Jesus looks upon those who are punished on the Lord's day;¹² but as for me, there is no rest at all given to me on the Lord's day because I did not confess Christ's godhead when I lived upon earth. Why then should we confess¹³ and worship idols and images which cannot move"? Dadianus the governor answered¹⁴ and said to him, "Thy sense is destroyed through the length of the time of the two hundred years."¹⁵ [21] Then he that had risen from the dead looked upon Saint George

¹ B ΧΕΙΣ ἈΝΟΚ ΝΑΖ†. ² B ἈΝΑΡΚΗ.

³ B ΝΕΒΟ. ⁴ B ἸΠΙΣΙΝΩΝΗ.

⁵ B ἘΒΡΗΙ ἘΡΟQ ΑΓΕΜΜΑΥ ἸΧΕ ΠΙQΕΝΤ.

⁶ B ἸΜΟΝ ὅΛΙ ΜΒΟΗΘΙΑ. ⁷ B ἸΠΑΥQΕΤ ἸΖΗΤ.

⁸ B ἸΤΑ. ⁹ Arab. القاضى. We should probably read ΚΡΙΤΗΣ here.

¹⁰ B ἸΠΙΟΥΑΙ ΠΙΟΥΑΙ ΝΩΤΕΝ ἸΤΑ† ἸΠΙΟΥΑΙ ΠΙΟΥΑΙ ἸΠΕQΒΕΧΕ. ¹¹ B ἸΤΕQΟΥQΤΕΒ. ¹² B ἸΤΕ †ΚΥΡΙΛΚΗ.

¹³ B ΑΝΝΑΟΥΟΝΩQ.

¹⁴ B ΑQΕΡΟΥQ ΔΕ.

¹⁵ B ΠΑΙΩ.

the martyr of Christ, and said to him, "O my lord the holy¹ martyr of Christ, we beseech thee to give us the holy baptism of Christ, that we may not fall back again into the punishment in which we were."² When Saint George saw their faith, he smote the earth with his foot, and water welled up, and he baptized them in the name of the Father, and the Son, and the Holy Spirit. And he said to them, "Depart in peace to Paradise," and they straightway disappeared and were not seen.³

And Dadianus the governor was stupefied for a time.⁴ Then the governors who were with him said, "This man is a magician⁵, and by his magic has made demons⁶ rise up before us, saying, 'I have raised the dead'." Dadianus said, "I will now disgrace the whole race⁷ of Christians." And he commanded, saying, "Choose me a poor widow woman whose like for poverty there is not in the whole world." And they went round about through the city and found a poor widow, and they put the righteous man with her, wishing to disgrace⁸ the Christians. When they had brought⁹ the righteous man into the widow's house, he said to her, "Give me some bread, for I am hungry." The poor widow woman answered and said to him,¹⁰ "Master, I have no bread in my house." Saint George said to her, "What god dost thou believe on, that thou hast no bread in thy house?" The woman [22] said to him, "I believe in Apollo and Herakles¹¹ the mighty imperial gods." Saint George said to her, "Verily it is a just judgment of God that thou hast no bread in thy house."¹² And the woman looked upon his face, and saw that it was like that of an angel of God, and she said within herself, "I will go and beg bread from my neighbours and acquaintances, that I may set it before the man of God, and peradventure by reason of

¹ B adds ΕΘΟΥΔΒ.

² B ΕΤΕΝΗΤΟΥ.

³ B ἸΠΕΡΛΙ ΝΑΥ.

⁴ B ΝΑΥΟΥΝΟΥ.

⁵ B ΟΥΡΕΦΣΙΚ.

⁶ Read ἸΣΑΝΔΕΜΩΝ.

⁷ B ἸΠΑΙΡΕΝΟΣ.

⁸ B ΕΤΝΑΩΩ.

⁹ B ΕΤΑΥΙΝΙ.

¹⁰ B omits ΝΑΥ.

¹¹ B ΠΑΡΑΚΛΗΣ.

¹² B ΠΑΝΙ.

his coming into my house I shall find favour in the sight of my neighbours." And it came to pass that when the poor widow woman had gone out the righteous man sat down¹ by the foot of the wooden pillar in her house; and it straightway took root², and put forth leaves, and became a large tree, and towered up fifteen cubits above the house. And behold Michael the archangel came³ with a table⁴ filled with all good things, and the saint⁵ ate and was comforted; and the table was filled with bread and every good thing. When the poor widow woman came into her house, and saw the great marvels, that is to say, the table set out within and filled with all good things, and the pillar⁶ of dry wood which had taken root,⁷ she said in her heart, "The God of the Christians hath remembered the poverty of the widow, and hath brought His martyr into my house to help me the wretched in spirit;"⁸ and she straightway⁹ threw herself down at the feet of the saint and worshipped¹⁰ him. Saint George [23] answered and said to her,¹¹ "Rise up and stand¹² upon thy feet, for I¹³ am not the God of the Christians, but only His servant,¹⁴ and I endure sufferings for His holy name's sake." And again the woman said to him, "Master, if I have found favour before thee, let me venture to speak one word before thee." The holy¹⁵ man said, "Speak." The woman said to him, "Master, I have here a little boy nine years old who is blind, deaf, dumb, and lame, and I am ashamed to show him to my neighbours: if now thou wilt make him see and hear and speak, I will believe¹⁶ upon thy God." The righteous man answered and said, "Bring hither the child to me;" and she brought him from the third storey of

¹ B ΝΑΥΣΕΜΟΙ ΠΕ.² B ΑΥΘΕΠΝΟΥΝΙ.³ B ΑΨΙΝΙ.⁴ B ΝΟΥΔΑΡΑΠΕΖΑ.⁵ B adds ΓΕΩΡΓΙΟΣ.⁶ B ΝΕΜ ΠΙΚΕΣΤΥΛΛΟΣ.⁷ B ΕΤΑΥΘΕΠΝΟΥΝΙ ΝΕ ΟΥΩΕ.⁸ B †ΤΑΛΕΠΩΡΟΣ ΝΧΗΡΑ.⁹ B ΣΑΤΟΤΩ.¹⁰ B ΑΣΟΓΟΥΩΩΤ.¹¹ B adds ΝΑΣ.¹² B ΘΕΙ ΕΡΑΤ.¹³ B omits the second ΑΝΟΚ.¹⁴ B ΟΥΒΩΚ ΝΤΑΥ ΑΙΒΙΣΙ.¹⁵ B ΠΑΓΙΟΣ ΓΕΩΡΓΙΟΣ.¹⁶ B †ΝΑΝΑΖ†.

her house, and laid him in the bosom of the righteous man. And Saint George prayed over him with his head bowed down¹ over the child lying in his bosom, and he breathed upon him, and the scales fell from his eyes, and he saw straightway with his eyes.² The woman said to the saint, "Master, I beseech thee to make him to speak, and to hear with his ears, and to stand up and walk upon his feet."³ Saint George said to her, "O woman, this is sufficient now, but when I need him⁴ to serve me in a matter, I will call him and he shall hear me,⁵ and shall go and serve me." And the woman was not able to answer⁶ him a word, for she saw that his face was like the face of an angel of God.

And the lawless and impious governor, Dadianus, and the [24] sixty-nine governors who were with him, came out from their meal, and were walking about and enjoying themselves in the open spaces of the city. When the dragon of the abyss, that is to say, Dadianus the governor, saw the tree which had sprung up by means of the righteous man,⁷ he asked one of his rulers,⁸ "[Whence] is this new sight, this fig tree?" And he told him, saying, "This is the place into which George the mighty saint of the Galileans was cast."

Then the governor commanded to bring him and to set him before the public assembly,⁹ and he made them flog him without mercy¹⁰ until his flesh was cut to pieces, [and set fire under him] until his body was consumed through the intensity¹¹ of the flame; and he made them put vessels of fire upon his head. After these things he made them hang him up¹² to torture him, and they filled iron pots full¹³ of fire and placed them under him,

¹ B omits ΕΓΤΩΒΣ ΕΞΡΗΙ ΕΧΩΓ ΝΑΡΕ ΧΩΓ ΧΟΒΣ ΕΠΕCΗΤ.

² B adds ΒΕΝ ΝΕΦΒΑΛ.

³ The next eight leaves in A have been paged and bound up in wrong order.

⁴ B ΙΕΡΕΝΧΡΙΑ.

⁵ B ΝΤΕΡCΩΤΕΜ.

⁶ B ΕΡΟΥΩ.

⁷ Read ΝΠΙΘΜΗ.

⁸ B ΝΝΙΕΝΑΡΧΟC.

⁹ B ΔΙΜΩCΙΑ.

¹⁰ B ΒΕΝ ΟΥΜΕΤΑΝΟΙΑ (sic) ΒΕΝ ΟΥΜΕΤΑΘΝΑΙ.

¹¹ B ΠΑΙΩΔΙ.

¹² B ΔΕΡΟΥΒΑΩ ΟΝ.

¹³ B ΟΝ CΕΜΕΣ.

until he yielded up his spirit. Then the governor commanded them to take his body and cast it¹ away upon a high mountain, and the dragon said in his heart, "The birds of heaven will come and devour his flesh." When they had taken away the body of the blessed² man to a mountain³ called⁴ Siris,⁵ the attendants cast it away there, and returned. Now when these devilish attendants had come away⁶ from the mountain a short distance, about thirty⁷ stadia, there came mighty thunders [25] and lightnings so that the whole mountain shook. And behold the Lord came upon a cloud, and said to Saint George, "O excellent and chosen one, rise up from where thou liest;" and straightway the martyr of Christ arose. And he ran after the attendants,⁸ crying out after them, and saying, "Wait a little for me until I come up with you." When the attendants looked back, and saw the righteous man running after them, they glorified God, and threw themselves down at the feet of the saint, and besought him, saying, "Give us the seal of Christ," and the blessed and righteous man Saint George baptised them in the name of the Father and the Son and the Holy Ghost. Then they came and stood before the lawless governor, and they all cried out,⁹ "We are Christians, openly;" and the kings were speechless with fear by reason of this thing. Then Dadianus commanded to bring¹⁰ the attendants and to set them before him,¹¹ and he made them crucify one of them who was called Klaudane¹² and torture him;¹³ two others called Lasiri and Lasirianê¹⁴

¹ B ἵκεβερβωρϥ.² B πῖμακαριος.³ B πῖτωϥ.⁴ E begins here with the letters μοϥ†.⁵ Arab. سيرين, E ασηρ, Theodotus ασοϥριον.⁶ B ἐβολ.⁷ E a stadium.⁸ B σαφασϥ ἡνιζϥπερετης.⁹ B εϥωω.¹⁰ B εϥροϥινη.¹¹ B omits ἐρατοϥ ναζραϥ.¹² Arab. الكلودانا.¹³ B ἵσε† ἡτεϥαῖμωριὰ.¹⁴ Arab. لاسيرى ولاسيريانا.

they put to the sword, and Klêkôn¹ they threw to the wild beasts.²

After these things the governors commanded them to bring Saint George. And Dadianus the governor answered and said to him, "O George, I swear to thee by my Lord the Sun, and by the Moon, and by the gods, and by their mother Artemis, that I will treat thee kindly like my beloved son, and that I will gladly give thee every thing that thou askest; only hearken to [26] me as a father, and agree with me only so far as to worship the gods." Saint George answered and said to him, "I marvel at the words which thou³ hast just now spoken. I have been in thy power⁴ until this day, why hast thou not spoken them before?⁵ Behold, thou hast put me to the torture for the past seven⁶ years, thou hast slain me thrice, I died three times, and three times did my Lord Jesus Christ raise me up; but I never heard these words before from thee until this present.⁷ Knowest thou not, O governor, that this race of Christians is one that loves victory, and that it fights⁸ against those who fight against it? But now I rejoice⁹ that I can make thy mightiness glad, and I will offer sacrifice to thy great god Apollo whom¹⁰ thou lovest." When Dadianus the governor heard these things, he rejoiced greatly and took hold of the head¹¹ of Saint George and kissed it. And the righteous man resisted him, saying, "Nay, nay, O governor, for it is not the custom of the Galileans to be thus treated unless they have first worshipped the gods; command¹² that they put me¹³ in

¹ Arab. اكليكون. E calls these martyrs Glêgôn, Klêgatiôs, Lanasiarios and Mandrianos, and Theodotus Klêkôn, Lasiri, Dionysius and Joseph.

² According to E they suffered martyrdom on the ninth day of Pharmûthi.

³ Read ΕΤΕΚΧΩ ÌΜΟC?

⁴ B ΝΑΥΧΗ ÌΘΩΤΕΝ. Read ÌΤΟΤΚ?

⁵ B ΝΑΙ ΝΗΙ ΙCΧΕΝ ΘΟΡΠ. ⁶ E six years.

⁷ B †ΝΟΥ. With reference to the paging of the leaves in A read ΝΒ. B., ΝΓ. A. instead of ΝΖ. B., ΝΗ. A. ⁸ B ΕCΕ†.

⁹ B Ε†ΕΡΟΥΟΤ ΝΗΙ ÌΧΕ. ¹⁰ B ΦΑΙ. ¹¹ B ÌΤΑΑΦΕ.

¹² B ΟΥΑΖCΑΖΝΙ. ¹³ B ÌΜΟQ.

prison until to-morrow." The governor answered and said to him, "Far be it from me to punish thee henceforth; forgive me for all the sufferings that I have inflicted¹ upon thee, for I wrought them on thee in ignorance. Accept me now as² a father, [27] and come, I will take thee into the interior³ of the palace where Queen Alexandra is resting in her chamber." When the governor had brought him in, he put him in the chamber with Queen Alexandra, and he shut the door upon them both and went out, for it was evening. Then Saint George bowed his knees⁴, and began to pray to God, saying, "O God, my God, there is none like⁵ unto Thee among the gods;⁶ Thou art the God who doest marvellous things.⁷ Why do the heathen cry out and the people imagine vain things? All the governors and rulers of the earth are gathered together, and they speak against God and against His Christ."⁸ Alexandra the Queen answered, and said to the saint, "O George, my master, I am listening unto thee attentively, and I like thy words. Who are these who 'cry out'? who⁹ are these who 'imagine [vain things]' and who is 'Christ'? teach me, I pray thee, that I may know him." Saint George answered, saying, "If thou desirest¹⁰ to know Christ and His words, O Queen Alexandra, listen. When God had created the heavens and the earth, He took a clod of earth and made a man like unto Him in His own form and likeness; thus He made flesh out of earth. Then again He created sinews in it, and He made the skin and the various other parts of the man, and the eyes, both seeing and unseeing¹¹ (?), the tongue,¹² the throat, the [28] hands and every thing which is contained in man. Is not that which is within [us] of earth? And the Lord Christ took upon Himself flesh from the holy Virgin Mary, and became man: He

¹ B ΕΔΙΤΟΥ. ² B ΑΛΛΑ ΜΦΡΗΤ.

³ B CA ΒΟΥΝ ΝΙΠΙΜΩΙΤ. ⁴ B ΝΠΕΡΚΕΛΙ.

⁵ Ps. lxxxvi. 8.

⁶ B ΠΕΕΤΟΝΙ.

⁷ Psalm lxxii. 18.

⁸ Psalm ii. 1.

⁹ B ΝΙΜ ΝΗ.

¹⁰ B ΑΡΕΕΡΕΤΙΝ.

¹¹ The text is probably corrupt here.

¹² ΑΘΑΜΙΔ ΝΟΥΛΑΣ.

is the God who has raised me up from the dead, and it is for the sake of His Holy name and of His Good Father, and the Holy Spirit that I have endured sufferings. For Adam's sake, O Queen Alexandra, God made the heavens, and created the sun and the shining moon and the stars and the rest of creation." The Queen answered and said to him, "Explain this matter to me." Saint George said to her, "The idolaters who are in the world to-day worship ¹ abominable things and not God, for they serve soulless ² idols fashioned by the hands of man, and despise God the Creator of the universe." The Queen said to him, "Then are these gods, demons?" Saint George said to her, "Yes, they are demons." The Queen said to him, "How did the Son of God come into the world?" ³ Saint George answered and said ⁴ to her, "Hearken unto me, O Queen Alexandra. The Prophet David saith, 'Thou that sittest upon the cherubim, appear, show Thy strength, and come to help us.'⁵ And again he saith, 'He shall come down like rain upon the mown grass'⁶, that is, the blessed Virgin Mary. And again the prophet Habakkuk cried out, saying, 'O God, I heard the noise of Thee, and ⁷ I was afraid I considered Thy works and I was speechless.'⁸ When the prophet Habakkuk spake these things, he spake truly, for he knew that Jesus Christ would come down into this world,⁹ and [29] he feared. And he considered that it was God who would become man, that salvation might be ours, and that He might deliver us from the hand of the devil, the enemy of all truth,¹⁰ who leadeth astray these seventy wicked governors." The Queen answered and said, "Verily thou speakest¹¹ well, and hast persuaded me that Christ is the God of the universe;¹² and now I

¹ B ΕΥΘΥΩΩ. ² B ΝΑΝ ΜΦΥΧΟΝ.

³ The text of A is corrupt in this place, but that this is the question that Alexandra asked is certain from Theodotus (p. 145, l. 8) and E, p. 194. l. 8.

⁴ Read ΠΕΧΑΙ ΝΑΣ. ⁵ Psalm lxxx. 1, 2. ⁶ Psalm lxxii. 6.

⁷ B omits ΟΥΟΖ. ⁸ Habakkuk iii. 2. Saint George is quoting the Coptic version of Habakkuk. ⁹ B ΜΠΙΚΟΣΜΟΣ.

¹⁰ B ΜΕΘΗΝΙ. ¹¹ B ΚΣΑΧΙ. ¹² B ΜΠΙΕΠΤΗΡΩ.

beseech thee to pray for me, that all crafts and wiles of demons and idols may straightway flee away from me." Saint George answered and said to her, "If thou believest on Jesus Christ who was crucified, no blemish¹ of demons shall draw nigh thee at all." She said to him, "O George, my master, I believe, but I am afraid of the exceeding wicked governor, Dadianus, who devours flesh² like a wild beast. Keep the matter secret, and tell no one until I wear the crown of martyrdom in the kingdom of Christ; and now let me³ rest until the morning.

When the morning had come the governor commanded the herald to cry out through the whole city, saying, "Gather together, [O ye people,] to see this mighty Galilean worship Apollo." And the governor commanded them to bring Saint George into the courtyard of the temple where he was to offer sacrifice to Apollo; but Saint George said to the attendants who had come after him, "Go ye to the governor, and I, and⁴ the priests, and the ministers⁵ of the temple will go to Apollo, and worship him."

[30] And the herald continued to gather together with diligence the whole city, both small and great, to see the sight.

When the poor widow woman whose son Saint George had healed, saw this, she straightway⁶ uncovered her head and rent her clothes, and set out for the place where the saint was. And she said to him, "O thou who didst raise the dead; who didst make those blind from their birth to see;⁷ who didst make to appear those who were dried up and gone to dust;⁸ who didst make pieces of wood of fruit-bearing trees⁹ to blossom beautifully; who didst make the pillar of my house to take root¹⁰ and become a mighty tree, and didst cause a table¹¹ to be filled with bread and all good things; who didst manifest forth multitudes of miracles and didst put the devil to shame; wilt thou now¹² go to Apollo and worship

¹ B ΝΑΤΑΘΝΙ. ² B ΟΥΕΜCΑΡΖ. ³ B ΧΑΤ ΧΕ ΤΝΟΥ.

⁴ B ΑΝΟΚ ΔΕ ΝΕΜ. ⁵ B ΝΙCΑΤΗΓΟC. ⁶ B CΑΤΟΤΓ.

⁷ B ΕΤΕΡΟΝ (sic) ΝΝΙΒΕΛΛΕΥ. ⁸ B ΝΙΩΕΕΤΩΟΥΩΟΥ.

⁹ B ΝΩΩΗΝ. ¹⁰ B ΩΕΠΝΟΥΝΙ. ¹¹ B ΝΤΑΔΡΑΠΕΖΑ.

¹² B ΤΝΟΥ ΧΕ.

him, and put to shame the whole race of Christians?" When Saint George heard these things he smiled upon her,¹ and said, "Put down thy child out of thy arms," and she put² him down. Saint George said to the little child, "In the name of my Lord Jesus Christ I wish thee to come and be my servant in this matter," and straightway the little boy heard with his ears, and came leaping towards Saint George. Saint George said to him, "Come, go into the temple of Apollo and say to his idol, 'George the servant of Christ calleth thee'."³ And the child went quickly into the temple and said⁴, "I tell thee,⁵ O blind, [31] dumb and senseless idol, to come forth quickly, for George the servant of Christ calleth thee." And the evil spirit which sojourned⁶ in the idol cried out within him, saying,⁷ "O Nazarene, thou drawest every one to thee, and thou hast sent⁸ this⁹ little boy to me to disgrace me;" and straightway the idol of Apollo leaped down from his pedestal and came to Saint George. And Saint George answered and said to him, "Art thou the god of the heathen?" The demon who sojourned⁶ in the idol said, "Bear with me a little, and I will tell thee¹⁰ every thing before thou askest (?)¹¹ me;" and Saint George said to him, "Speak." And he began to speak and to declare everything, saying, "O master, and saint of God, thou art¹² not ignorant that of old time God made a Paradise in Eden,¹³ towards the east, and that God put in it the man He had made in His own likeness. And God said, "Let the angels come and worship him;" and straightway Michael and all his army of angels came and worshipped him. But I would not worship the man whom God

¹ B ΔΡΗΝΕΤΩ ΡΩΩ.² B ΔΚΧΩ.³ Read ΜΟΥΤ ἔροκ.⁴ B omits ΝΔΩ.⁵ B ΛΙΒΕΡΟΚ.⁶ B ΕΤΒΑΛΗΟΥΤ.⁷ B omits ΕΓΧΩ ἸΜΟC.⁸ B ΠΕ ἘΤΑΚΟΥΩΡΠ.⁹ B ΠΑΙΚΟΥΧΙ.¹⁰ B ΠΕΘΝΑΤΑΜΟΚ.¹¹ We might read ἸΠΑΤΕΚΤΑΚΟΙ 'before thou destroyest me'.¹² B ΚΟΙ.¹³ B ΕΔΕΜ.

lies. Thou wast cast forth from heaven on account of thy pride in having prepared a throne for thyself to sit upon, and for having made thyself equal¹ with Him that is more exalted than thou: and He drove thee suddenly forth from heaven, with all thy hosts, into the depths of the sea." When the spirit heard these things from him, he was speechless, and found not a word to say. And straightway Saint George smote the earth with his foot, and it opened its mouth, and he said to the idol, "Go down now into the abyss, O unclean spirit, and give speech to all the souls that thou hast destroyed;" and the unclean spirit went down straightway² into the abyss together with the idol³ in which he dwelt. And Saint George smote the earth with his foot, and it closed up as it was before.⁴ After these things Saint George unloosed his shoe-latchets, and went to the idol of Herakles, and pulled him down upon the ground, and broke him in pieces. And he said to the other idols, "Go down into the abyss, O gods of^[33] the heathen, for I have come against you in anger and wrath." When the priests and the ministers and the attendants who waited upon the idols saw the destruction of their gods, they laid hold of Saint George, and tied his hands behind him, and took him to the governor, and showed him everything that had happened to the gods and to Apollo,⁵ saying, "He has been thrown down into the abyss." And it came to pass that when Dadianus the governor heard these things, he was filled with fury, and said to Saint George, "O thou who art worthy of destruction, didst thou not say to me, 'I will worship the glorious gods where thou dost worship them'? and thou saidst that thou wouldst throw⁶ incense to them; and yet thou dost use works of magic in this manner; knowest thou not that thy life is in my hands?" Saint George

¹ B ΖΥCOC. ² B CΑΤΟΤΗ ΟΥΝ.

³ B ΠΙΚΕΘΟΥΩΤ ΝΤΕ ΠΙΠΝΑ ΝΑΚΑΘΑΡΤΟΝ ΕΤΧΑΛΗΟΥΤ.

⁴ A martyr called Sarapamon also caused Apollo to sink into the earth. See Hyvernât, *Les Actes des Martyrs de l'Égypte*, p. 307.

⁵ B ΜΑΛΙCΤΑ ΠΙΝΙΩ† ΝΝΟΥ† ΠΙΑΠΟΛΛΟΝ.

⁶ B ΝΤΕΚΤΑΛΟ.

answered and said to him, "Go and bring¹ Apollo hither² to me, and I will worship him before thee." Dadianus said to him, "It has just³ been told me by the priests that he has gone down⁴ into the abyss, and now thou wishest to send me thither alive." Saint George answered and said to him,⁵ "If Apollo was the mighty god in whom thou didst trust⁶ to deliver thee in the evil day, how was it that he was unable to help himself,⁷ and was the first of all thy seventy gods to go to destruction? When my Lord God cometh to change the heavens and the earth, what wilt thou and what will he in whom thou puttest thy trust, do?" Then the governor in great grief⁸ for the destruction of his god Apollo, went into the palace to Queen Alexandra, and said, "I suffer by reason of this race of Christians, and especially through this Galilean⁹ George." Queen Alexandra answered and said to the governor, "Have I not told thee many times to let alone this race of Christians? for their God¹⁰ is the true God, and He will humble thee in thy pride." The governor¹¹ answered and said to the Queen,¹² "Woe is me, O Alexandra, for I fear¹³ that the magic of the Christians has entered into thee;" and he laid hold of the hair¹⁴ of her head, and dragged her along until he brought her to the sixty-nine governors who were with him, and he began [34] to tell them everything that had happened. Then the governors commanded to bring her and to hang her upon the wooden horse to torture her, and she said never a word, but was looking up to heaven. And she looked in the face of Saint George, and said to him, "Pray for me while I suffer these tortures." Saint

¹ Read ΑΠΟΛΟΥΙ. ² B ΜΝΑΙ and omits ΝΗΙ.

³ Read ἡπιρῆ† with B. ⁴ B ἀκρογζωλ.

⁵ E comes to an end here with the word ἔβι. ⁶ B ΕΤΕΡΖΕΛΠΙC.

⁷ B ἡερβονῆιν ἐροϋ. ⁸ B ἡεμκαζ ἡτε περζητ.

⁹ B ΜΑΛΙCΤΑ ΠΑΙΓΑΛΙΛΕΟC.

¹⁰ B ΧΕ ΟΥΗΙ ΠΟΥΝΟΥ† ἡΘΟΚ (sic). ¹¹ B ΠΟΥΡΟ.

¹² Read ἡ†ογρω. ¹³ Read †ερζο†.

¹⁴ B ΟΥΟZ ΑΓΑΜΟΝΙ ἡπιρῶι.

George answered and said to her, "Bear them patiently for a little, O Queen, that thou mayest receive a crown from the hands of my Lord Jesus Christ." And she said to him, "O George, my master, what shall I do, for I have not received holy baptism?" Saint George said to her, "Go, and thou shalt receive baptism by the pouring out of holy blood." And while they were taking her away¹ to destroy her, she cried out, saying, "O my Lord Jesus Christ, behold I have kept the door of my palace open [to Thee], and have not closed it, do thou, O Lord, not close the^[35] door of the paradise of joy against me." When Alexandra the Queen had said these things she nobly consummated her martyrdom on the fifteenth day of Pharmûthi² at the third hour, and she received her incorruptible crown.

After these things the governors called Saint George and said to him, "Behold thou hast destroyed the Queen, and now we will gain the mastery over thee."³ And Magnentius⁴ one of the governors said, "Let us pass sentence of death upon him," and the thing pleased⁵ them all. Then Dadianus the governor sat down and wrote his sentence of death, saying, "I give George, the chief of the Galileans, who hath put the decrees of the governors behind his back, over to the sword; and know, O ye peoples, that we are innocent⁶ of his blood this day;" and the sixty-nine governors who were with him⁷ signed⁸ the writing. Then Saint George went to the place where he should receive his crown,

¹ B ΕΓΩΛΙ ΟΥΝ ΝΙΜΟC ΕΒΟΛ.

² I. e., April 10. This is the Queen Alexandra mentioned in the Coptic Church Calendar whose identification the Rev. S. C. Malan has found difficult. See his *Calendar of the Coptic Church*, p. 77, note 23.

³ Read ΕΡΟΚ with B.

⁴ Some few lines of the Sahidic Text of the last part of this martyrdom have been printed by Bouriant from two or three badly preserved leaves in the Museum of Bûlâk. See *Recueil de Travaux*, iv, p. 155.

⁵ Read Α ΠΙΣΩΒ ΡΑΝΑ with B.

⁶ B ΤΕΤΕΝΤΕΝΤΟΥΒΗΟΥΤ ΑΝΟΝ ΕΒΟΛΖΑ.

⁷ Read ΕΘΝΕΜΑΘ with B.

⁸ B ΑΥΧΒΑΙ ΒΑΡΑΤΥ ΝΤΕΥ ΕΠΙCΤΟΛΗ ΕΧΕΝ.

rejoicing. When he had come to that spot he said to the soldiers who were holding him, "Brethren, bear with me ¹ a little, that I may pray for the seventy governors who have tortured ² me during the last seven years." Then Saint George looked up to heaven, and said, "O my Lord Jesus Christ who didst send fire from heaven by Saint Elijah to devour the two captains of fifty and their hundred soldiers, let now I pray Thee that same fire come down from Thee and devour ³ these seventy [36] governors and those round about them, that not one of them may be left; for Thine is the glory for ever and ever, Amen." And while ⁴ he was praying, there straightway came forth fire from heaven, and it devoured the seventy governors and their hosts, in number about five thousand. And again the saint asked the soldiers to wait a little longer, and he prayed, saying, "O my Lord Jesus Christ, I see a multitude here wishing ⁵ to carry away my ⁶ body, but my body will not suffice for the whole world. I beseech Thee to grant a favour ⁷ to me, grant that my name may heal ⁸ all those afflicted by unclean spirits, who shall remember Thy servant George. O Lord my God, let every one who is greatly afraid in the place of judgement come forth in peace if he remembers my name; and do Thou write in the Book ⁹ of Life the name of every one who shall write down my martyrdom and the sufferings ¹⁰ which I have endured. If the heavens withhold their ¹¹ rain from the earth, and men make mention of the name of the God of George, I beseech Thee grant that Thy help may support them speedily. O God of truth, for the sake of whose holy name I have suffered ¹² these pains, remember all those who shall show kindness to the poor in my name, and forgive them the sins ¹³ which they have com-

¹ Read ΝΕΜΗΙ. ² B ΑΥCΙ CΕΕΡΒΑCΑΝΙΖΙΝ.

³ B ἸΝΤΕΡΡΟΚΖΟΥ. ⁴ B ἘΤΙ ΔΕ ΕΓΤΩΒΖ.

⁵ B ΕΓΟΥΩΩ. ⁶ B ΠΑCΩΜΑ. ⁷ B ΝΕΜΩΟΥ ΖΜΟΤ.

⁸ B ΕΟΥΠΕΘΑΝΑΝΕΓ. ⁹ B ἸΠΧΩΜ. ¹⁰ B ΝΙΒΙCΙ.

¹¹ B ἸΝΕCΜΟΥἸΝΖΩΟΥ. ¹² B ΦΗΕΤΩΟΠ. ¹³ B ΙΝΟΥΜΕΥΙ.

mitted." And when the saint had said these things in the fervour of his heart, behold the Lord Jesus Christ appeared to him, [37] saying, "Come up now into heaven, and rest thyself in the dwelling which I have prepared for thee in the kingdom of My Father which is in heaven. O excellent George, I will fulfil every thing which thou hast asked for, and many other things greater than these." Then Saint George said to the executioners,¹ "Come now, and perform that which has been commanded you;" and he stretched² out his neck, and they took off his holy head, and there came forth water and milk. And Jesus Christ took his blessed soul and embraced it³ and took it up to heaven with Him, and gave it as a gift to His Good Father and the Holy Spirit. Then straightway the earth shook to its foundations, and there were suddenly thunders and lightnings so that no man passed that place for mighty dread. Now all those who became martyrs through Saint George were eight thousand, six hundred and ninety-nine together with Alexandra the Queen. And Saint George consummated his martyrdom on the twenty-third day of the month Pharmûthi, on the Lord's day, at the ninth hour of the day. I Pasikrates⁴ the servant of Saint George was with my master until the end of his contest⁵ by the sentence of death of the impious governors. I have written down his holy martyrdom, and have added nothing thereto nor taken any thing therefrom; and my Lord Jesus Christ helped me, to Whom together with His Good Father and the Holy Spirit be glory for ever and ever, Amen.

¹ B ἸΝΙΚΕΤΩΝΝΑΡΙΟΝ (sic).

² B ΑΓΓΩΟΥΤΕΝ ἸΠΕΡΜΩΙΤ (sic).

³ B ἸΜΟΘ.

⁴ Arab. سكرادس, Syr. ܣܟܪܕܝܣ.

⁵ B ΠΕΡΑΘΛΥΣΙΣ.

[38] *These are the mighty deeds and miracles which God wrought by the hand of Saint George after his martyrdom and after the coming of his body into Diospolis his native city, and after the building of his shrine, which was completed and consecrated on the seventh day of the month Athôr, and after the laying of his body within it. Saint Theodosius,¹ Bishop of Jerusalem, recited the mighty deeds and miracles which God wrought by Saint George, and the gracious acts which took place in his holy martyrrium² when he pronounced the following encomium on the day of his holy commemoration, which is the seventh day of Athôr, when there was gathered together a great multitude of the orthodox³ to celebrate the festival of Saint George in his shrine and to praise our Lord Jesus Christ.*

"I will open my mouth in parables, I will declare the things which have been hidden from the beginning, which we have heard⁴ and known, and which our fathers have declared unto us."⁵ As

¹ As this Theodosius, Bishop of Jerusalem, is referred to by Theodotus of Ancyra in his encomium upon St. George (Coptic text, p. 163) he must either have been a contemporary of his, or have lived before his time, for there is no reason to suppose that the mention of him in the encomium of Theodotus is an interpolation, or that it refers to Theodosius the Bishop of Jerusalem who flourished about A. D. 869. See Cave, *Script. Eccles. Historia Literaria*, p. 557, and Le Quien, *Oriens Christianus*, iii, p. 370. The Theodosius here referred to is probably the Palestinian monk who caused such trouble at the Council of Chalcedon, and who afterwards came to Jerusalem and usurped the episcopal throne of Juvenal. Many crimes and murders were committed through his agency in Jerusalem, but he was eventually expelled from that city about the year 453. He fled away and took refuge in the mountains of Sinai and his end is unknown. For his history and a discussion as to whether he appointed himself Bishop or not, see Le Quien, *Oriens Christianus*, iii, col. 164; Tillemont, *Mémoires pour servir à l'Histoire Ecclésiastique*, xv, pp. 197, 380, 672, 731—737, 754—756, and Notes lvii and lviii on pp. 925, 926.

² B ΠΜΑΡΤΥΡΟΣ.

³ B adds ΕΓΘΟΥΗΤ ΝΧΕ ΟΥΝΙΩΤ

ΝΜΗΩ ΝΤΕ ΝΙΟΡΘΟΔΟΖΟΣ ΕΥΕΡΩΔΙ.

⁴ B ΝΝΗΕΤΑΝΟΘΕΜΟΥ.

⁵ Psalm lxxviii, 2, 3.

the Holy Spirit spake by the mouth of David the righteous king, so also will I show forth to you the gifts and the miracles which came to pass through Saint George the mighty martyr of Christ, and what happened to him in the city of Tyre where he consummated [his martyrdom] under Dadianus, the lawless [governor] of the Persians. Now Tyre was the city of king¹ Nebuchad-^[39] nezzar who was king of² all the Chaldeans, and he forsook his city Tyre, and went to Babylon,³ and built it in a beautiful manner, and fortified it, and made it his royal city. And it came to pass that when they had taken off the head of Saint George it was separated from the body from the ninth hour of the day⁴ until sunset; and Pasikrates the servant of Saint George stood⁵ by it weeping over it and watching it. And behold God put it into the heart of two of his fellow-servants to come to the city to visit their master, and to learn what had become of him;⁶ and [the people] told them, saying, "They have slain him to-day." And they wept and rent their garments, and came⁷ to the body, and they found Pasikrates sitting and weeping; and they sat down and wept with him. After these things they rose up together and joined the head⁸ of the saint to his body, and it united with it as if it had never been severed at all. And they took the napkin⁹ which one of them had on him and wrapped his holy body smeared with blood in it: and they found a new sepulchre near to them outside the city, and they laid the body of the holy man in it until it was morning, and they sat outside the door. And it came to pass on the morrow that they rose up, and went into the city and bought incense and linen; and they brought them and put them around the body¹⁰ of Saint George; and they found that the head had joined on to the body

¹ B ΝΑΒΟΧΟΔΟΝΟCΡ ΠΟΥΡΟ. Theodosius appears to refer to the capture of Tyre by Nebuchadnezzar after a siege of thirteen years.

² B ΕΞΕΝ. ³ B ΕΤΒΑΒΥΛΩΝ. ⁴ B ἸΝΤΕ ΠΙΕΖΟΥ.

⁵ B ΝΑΓΣΕΜCΙ. ⁶ B ἸΝΤΟΥΕΜΙ ΧΕ ΟΥ ΠΕ ΕΤΑΦΩΠΙ.

⁷ B ἸΝΝΟΥΖΒΩC ΑΥΚΩ† ΟΥΟZ ΑΥΩΙΝΙ ἸCΑ.

⁸ B ΕΤΕΦΑΦΕ. ⁹ B ἸΝΔΙ CΥΝΔΩΝΙΟΝ. ¹⁰ B ἸΠCΩΜΑ.

as if he were alive and there was no mark of the sword stroke¹ upon it at all. And the servants marvelled greatly², and believed [40] with all their heart that God had received him to Himself, and that everything which He had promised³ him while he was alive should in truth be done for him. Then they spread incense over him, and carefully prepared him for burial according to the custom of the country, and they buried⁴ him in a sepulchre⁵, and sealed⁶ it with seals, and they set Pasikrates outside to watch it. And the two other servants went into the city to labour for their living, and to obtain money wherewith to carry the body⁷ of the saint with them to their country. And it came to pass that after they had worked for two months the Lord sent to them there a merchant ship from Joppa⁸ laden with merchandise: and when they had sold the cargo the servants of Saint George spake with the sailors, and they agreed⁹ with them for a price to take them and the body of Saint George on board; and by the help of God they came to Joppa. When the sailors and the merchant¹⁰ heard¹¹ that it was the body of Saint George of Melitene of Diospolis who had gone into the country of the Persians, they marvelled greatly at the¹² manner of his martyrdom; and they all arose and worshipped him, and glorified God that they were esteemed worthy of carrying¹³ Saint George in their ship. And one of the sailors, Leontius¹⁴ of Joppa, an acquaintance of Saint George, brought horses and laid the body upon them, and carried it¹⁵ into Saint George's own house [at Diospolis]; and when he arrived there he found Saint George's mother and sisters had gone to their rest.

¹ B †ΩΕΝΕΗΡΙ. ² B ἸΜΑΩΩ. ³ B φ† ΧΟΤΟΥ.

⁴ B ΔΥΚΩΣ. ⁵ B ἸΠΙΜΕΖΑΥ. ⁶ B ΑΥΤΟΠΥ.

⁷ B ἸΠΟΥΣΩΜΑ. ⁸ B ΙΟΠΠΗ ΑΥΙ. ⁹ B ΑΥ†ΝΟΥΧ.

¹⁰ B ΠΙΠΡΑΚΜΑΤΕΥΤΗΣ. ¹¹ B ΕΤΑΨΩΤΕΜ.

¹² B ΝΑΥΕΡΩΦΗΡΙ ἸΜΑΩΩ ΠΕ ΧΕ ΝΑΩ ἸΡΗ† ΑΨΕΡ-
ΜΑΡΤΥΡΟΣ. ¹³ B ΕΤΑΛΟΦ.

¹⁴ Read ΠΕ ΛΕΟΝΤΙΟΣ, B has ΛΕΟΝΤΙΝΟΣ.

¹⁵ B ἸΠΕΨΩΜΑ.

Then the report spread abroad that they had brought the body [41] of Saint George who had been martyred, and whom they had not seen for the past seven years, into the house,¹ and because they were Christians they threw themselves down and worshipped him,² weeping and marvelling at the things which had taken place; and again they rejoiced and glorified God that they were worthy of such a gift. Then Pasikrates and the two other servants³ whose names⁴ were Lukios and Kirinneos told the people of the city everything that had happened to their master, and they all marvelled. And they laid the body of Saint George in his house for a week, and they all came and worshipped it. When the great day of the festival⁵ came they all assembled in the church, and the martyrdom of Saint George was read to all the believers, and they marvelled at him and especially at all that had happened⁶ to him, and they glorified God and His holy martyr. And behold when a certain wealthy nobleman of the city⁷ called Andrew, who was of the family⁸ of Saint George's mother, heard his martyrdom read, God opened his heart and he listened attentively to the passage [in the martyrdom]⁹ which says, "And the Lord appeared unto him,¹⁰ saying, I swear to thee by Myself that no harm shall befall any man who shall confess thy sufferings, for I know that he is flesh and blood. No evil shall happen to any man who is in any necessity whatsoever, whether¹¹ he be in peril by fearful judgments, or by many waters, or on the mountains, or in any affliction, if he remembers My name and the name of My Father which is in heaven, and [42] the Holy Spirit, and My servant George, and I will deliver him out of every trouble. I will write in the Book of Life the name

¹ B ΕΠΗ and omits ΑΓΧΟΚΟΥ ΕΒΟΛ.

² B ΕΟΥΩΩΤ.

³ B ΠΙΚΕΒΩΚ.

⁴ B ΟΥΑΙ ΔΕ ΧΕ.

⁵ B ἸΤΑΙ (sic) ΩΩΠΙ.

⁶ Read ΝΗΕΤΑΥΩΩΠΙ with B.

⁷ B ἸΡΑΜΑΟ ἸΤΕ †ΠΟΛΙΣ ΕΠΕΩΡΑΝ ΠΕ ΑΝΔΡΕΑΣ ΟΥΟΖ.

⁸ B ἸΠΡΕΝΟΣ.

⁹ See page 36.

¹⁰ B ΕΡΟQ ΑQCAΧΙ ΝΕΜΑQ ΕQΧΩ ἸΜΟC.

¹¹ B ἸΤΑ.

of any one who shall write down thy martyrdom and thy mighty deeds, and shall manifest forth thy day and the sufferings which thou hast endured in My name. I will never allow to want¹ any good thing in this world during his whole life, the man who shall make an offering or a charity in thy name, or who shall make a book on thy sufferings² and place it in faith in thy shrine; he shall be numbered with My saints. I am the Lord God, and that which I have said³ will I do. I will take into My kingdom whosoever shall build⁴ a shrine in thy name, and I will never forsake him. I will cause mighty miracles to take place where-⁵ soever thy body shall be laid; I will make the nations of the earth⁶ come to thy shrine and bring thee gifts; and I will gather together to thy shrine all the heathen of the earth, Jews, Samaritans, Persians, the children of Esau⁷ and even the barbarians, and they shall bring thee gifts."

When the believing and truly God-loving man Andrew heard of all these cures with which God would benefit the people through him, he received great joy like Jacob when he saw the face of his son Joseph the ruler in Egypt, and he rose up quickly and wrote [43] down his martyrdom and put it in his house, saying, "I will set the memorial⁸ of my brother in my house, that his blessing and favour may abide with me for ever." And he cried out among the whole multitude, saying, "My brethren, as we have suffered great tribulation⁹ for the sake of our brother who was slain with the sword, let us now rejoice exceedingly that he has received great honour in heaven, and verily, because he has thus received freedom of speech before God, he is able to entreat God on our behalf that He may show mercy and help to us in this world and in that which is to come.¹⁰ And now, my brethren, hearken unto me, and let us build a little shrine to his name, and let

¹ B ΝΩΩΤ.² B ΝΕΦΗΙΣΙ.³ B ΕΤΑΙΣΟQ.⁴ B ΦΗΕΘΝΑΚΩΤ.⁵ B omits ΕΤΕΜΜΑΥ ΒΕΝ ΠΙΜΑ.⁶ B ΠΚΑΖΙ.⁷ B ΉΝCAY.⁸ B ΜΠΕΚΕΡΦΜΕΥΙ.⁹ B ΝΕΜΚΑΖ.¹⁰ B ΦΗΘΝΗΟΥ.

us lay his body in it, that his blessing¹ and favour may abide with us for ever." Then all the people answered with one voice, "Let be done what thou hast said. If thou wilt undertake the matter, we will undertake with thee, that the blessing of the saint may be with us and with our children, and that his blessing may abide in our city for ever." And it came to pass that when he heard these things he rejoiced.² And he rose up early in the morning, and brought his servants and labourers and the servants of Saint George, and he pulled down the walls³ and the dwelling of Saint George, and said, "I will not lay my brother's body in strange ground," and the rest of the people of the city helped him and laboured at the holy place. And he deposited the body of Saint George in the church, until they had cleared the ground⁴ [44] and could bring it back again. And it came to pass that when they had cleared the place they laid the foundations, and he marked out with straw where the walls should be⁵ according to the size⁶ of the little shrine, and he built it as well as he could⁷ (i. e., according to his means).

The first miracle of Saint George.

Now the first miracle which Saint George wrought was in respect of the building of the shrine in which they were to lay his body, in the peace of God, Amen.⁸ And it came to pass

¹ B ΠΕΡΙΣΜΟΥ.

² B ΕΤΑΙΩΣΤΕΜ ΕΝΑΙ ΑΓΡΑΨΙ ΟΥΟΣ ΑΓΩΩΡΠΠ.

³ B ΝΕΑ ΝΙΧΟΙ.

⁴ B ΨΑΤ ΟΥΕΡΚΑΘΑΡΙΖΙΝ ΜΠΙΜΑ ΕΘΡΟΥΧΑ ΣΕΝΤ ΕΒΡΗΙ ΑΘΕΡΟΥΣΟΡΤΟΣ.

⁵ Arab. امر ان يُعَلَّم بالتبن على حد بنيان.

⁶ B ΤΜΑΙΗ.

⁷ B adds ΑΣΧΩΚ ΕΒΟΛ ΝΤΕΡΜΑΡΤΥΡΙΑ ΕΤΑΙΩΚΩΤ ΕΤ-ΕΚΚΛΗΣΙΑ ΕΤΕ ΣΟΥΖ ΜΠΙΛΒΩΤ ΛΘΩΡ ΠΩΣ ΝΑΙ ΜΠΙΡΕΡΕΡ-ΝΟΒΙ ΕΤΑΙΩΧΑΙ ΑΜΕΝ. "His martyrion (?) was finished and dedicated as a church on the seventh day of Athôr. O God, have mercy upon the sinner who wrote [this book], Amen."

⁸ B omits from ΤΩΦΗΡΙ to ΛΜΗΝ.

that Andrew, who had set himself to build¹ the martyrium of Saint George, was lying on his bed one night and thinking within himself,² saying, "I have erred in beginning this building, especially as up to this present I see no man who will help me; and I know³ not whether I can finish it or not. If I do not finish it, men will laugh at me, saying, 'This man began to build, and was not able to finish', even as our Saviour said." And while he was meditating these things in his heart upon his bed, slumber overtook him and he slept. And behold Saint George appeared to him⁴ in a dream, saying, "Andrew, Andrew, knowest thou me?" and he said, "What is it, master?" Saint George said to him, "Knowest thou not who I am?" and Andrew said, "No." When Andrew knew him in his dream, he was astonished, and rose up and cast himself down at his feet and worshipped him, saying,⁵ "Art thou alive, O George, my master?" Saint George said [45] to him, "Thanks be to God, my body is with you, but I live in God by the Holy Spirit. And now I see that thou art downhearted about the shrine which thou hast undertaken to build⁶ in my name, in which to lay my body, and I have come to thee to show thee a little wealth belonging to my ancestors out of which thou mayest pay for the shrine. Be of good cheer, and be not faint of heart, for I will put it⁷ into the hearts of the people of this city to help thee. Arise and follow me and I will show thee a place in the room of my house, which thou hast pulled down, wherein thou didst lay my body before thou didst take it into the church." Then Andrew, in his dream, rose up, and followed him. And Saint George took him into the room of his house, and showed him the place and set a mark on it with his finger,

¹ Add ΕΚΩΤ with B.

² B ΝΒΗΤΩ ΕΡΕ ΠΕΓΛΟΓΙΣΜΟΣ ΦΟΝΕ ΝΒΡΗ ΝΒΗΤΩ.

³ B ΝΠΕΤΕΜΙ.

⁴ B ΕΓΧΩ ΝΜΟΣ ΝΑΩ ΧΕ ΑΝΔΡΕΑΣ ΑΝΔΡΕΑΣ ΣΟΥΩΝΤ.

⁵ B ΕΓΧΩ ΝΜΟΣ. ⁶ B ΕΤΑΚΖΙΤΟΤΚ ΕΡΟΣ.

⁷ B ΤΝΑΤΗΙC ΕΠΖΗΤ.

and said to him,¹ "Rise up early in the morning and come here,² and dig down into this place one cubit, and thou shalt find the blessing which God hath set apart for thee." And when Andrew woke³ up from his vision he roused his wife, and told her everything⁴ which he had seen in his vision, and they marvelled greatly. His wife said to him, "Rise up now this very night, and let us light a lamp, and go to the place of which he told thee, and thou wilt see if we find the mark or not. If we find the mark as thou hast seen in thy vision, then of a certainty it is Saint⁵ George who has appeared to thee,⁶ and we may in truth believe that we shall find the money⁷ even as he hath shown⁸ thee." So they two arose, and lit⁹ a lamp which the woman carried, and [46] Andrew took a spade in his hand and went to that place at midnight, and when he looked upon the ground he found the mark which the saint had made with his finger¹⁰ in the vision; and Andrew and his wife marvelled greatly, and believed with all their hearts that it was Saint George who had made it.¹¹ Then the valiant Andrew bound a napkin round his loins, and took the spade in his hand and dug into the earth, and when he had gone down a little way he found a jar having its mouth sealed up with clay (?), and he dug it up and found it untouched. And Andrew and his wife threw themselves upon their faces, and worshipped God and Saint George; then they arose and lifted it up, and carried it into their house, glorifying God. And they made the light¹² to burn brightly, and went into¹³ their storehouse that no one in the house might know of their matter, and the woman lighted him with the lamp while he uncovered the jar¹⁴,

¹ Read ΝΑΖ ΧΕ.² Read ΕΠΑΙ ΜΑ ΨΟΚΙ.³ B ΕΤΑΦΕΡΝΗΦΙΝ.⁴ B omits ΕΡΩΟΥ.⁵ B ΙΕ ΑΛΗΘΩΣ ΝΠΑΓΙΟΣ.⁶ B ΕΡΟΥ.⁷ B ΝΤΑΙΧΡΙΛ.⁸ B ΕΤΑΥΤΑΜΟΚ.⁹ B ΑΦΒΕΡΟ ΝΟΥΚΑΡΑΠΤΗΣ Α ΤΕΣΙΜΙ ΤΩΟΥΝΟΥ ΝΜΟΦ.¹⁰ B ΠΕΡΤΗΠ.¹¹ B ΠΕΕΤΑΦΘΑΜΙΟΦ.¹² B ΝΠΙΒΗΒΣ.¹³ B ΕΣΡΗΙ.¹⁴ B ΝΤΚΟΥΛΛΑΘΙ.

which he found to be filled to the top with gold; and they arose and threw themselves upon their faces, and worshipped God and Saint George for the great favour that he had wrought for them. And the man brought out a measure of two hins¹ of gold wherewith he might complete the building of the shrine, and he buried the remainder again, and kept it hid in his house. Now when the morning had come he wished to give a feast to all the city² in the name of Saint George, saying within himself, "It is right to give the first-fruits to the Lord;" and he made [47] a great feast for all the poor and infirm and widows and orphans in the city, and he stood up and ministered unto them and rejoiced with them all. And on the morrow he invited all the nobles of the city, and made another great feast for them in the name of Saint George, and he sat at meat with them, and rejoiced with them because of the blessing which the Lord had vouchsafed to him. While they were eating he arose³, and spake with them saying, "Since⁴ God hath put it into your hearts to help me, let each one of you give a little, according to his means, that we in our generation may do this great blessing which God hath considered our city worthy⁵ of, and build the martyrion of Saint George in our city." And they all answered him with one voice, saying,⁶ "We tell thee that we will act according to our power, and, by the will of God we will come to thee, and that which each one of us shall find, according to his power, he shall bring to thee." And they all, from the least to the greatest did so each one according to his power, and they counted what came in in the name of Saint George and they found two thousand pounds⁷ in gold and one thousand silver *sathèri*.⁸ After these

¹ B ἤσιμ. ² B ἡ πόλις. ³ B adds ἀγίων.

⁴ B ἡ πόλις. ⁵ B φη ἐτα φτ ὁρενερπεμπω.

⁶ B ἐν τῷ ἴμω.

⁷ Arab. دينار. The Coptic word λογκοσι or λογκοττιν, Greek λοκοτήνην, ὀλοκοτίνιν, ὀλοκοτίνος, is a word of uncertain origin. See Du Cange, *Glos. Med. et Infim. Græcitas*, i. 1038. The Sahidic form is **ῥΟΛΟΚΩΤ-ΤΙΝΟC**. See Zoega, *Catalogus*, p. 538.

⁸ Arab. درهم. See Zoega, *Catalogus*, p. 625, note 9, and p. 513, note 7.

things he came to the place where the shrine was to be built to the name of Saint George, and they laid the foundations in the name of God and of Saint George, and¹ they built it well in three years; and they brought the holy martyr into the martyrrium; and they brought the holy Bishop of Jerusalem and he consecrated² the shrine. And what a number of miracles took place then! What a number of people were cured³ of their diseases! and what a multitude of unclean spirits came forth in the name of Saint George the holy martyr of our Lord Jesus Christ!

The second miracle⁴ of the holy martyr Saint George. [48]

And it came to pass when the holy Bishop had consecrated the shrine of Saint George and was bringing up the holy offering,⁵ a man came in who had an unclean spirit from his youth, and it used to bring him down to the ground, and inflict sufferings upon him and make him writhe and foam at the mouth; now this man came and stood among the congregation wishing to be blessed with the multitude. And it came to pass that when the Bishop pronounced the τρισάγιον⁶ the spirit brought

¹ B ΝΕΜ ΠΙΔΓΙΟΣ ΓΕΩΡΓΙΟΣ ΔΥΚΟΤΩ.

² B ΑΓΕΡΑΓΙΔΖΙΝ ΜΗΜΟΩ.

³ B ΟΥΧΩΣ.

⁴ Read

†ΩΦΗΡΙ. After ΓΕΩΡΓΙΟΣ B adds ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΑΒ.

⁵ I. e. the elements. See Hammond, *Antient Liturgies*, p. 173, Note 1.

⁶ I. e. Ἅγιος ὁ θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ελεησον ἡμᾶς. This hymn was sung in connexion with the 'Little Entrance', and was introduced into the service by Proclus, Patriarch of Constantinople (A. D. 446). It comes in the Greek liturgy of St. Mark just after the Little Entrance, and it is actually found in some of the printed Coptic liturgies. See Malan, *The Divine Liturgy of Saint Mark*, p. 43; Renaudot, *Liturgiarum Orientalium*, i, pp. lxxx—cxii; Densinger, *Ritus Orientalium*, ii, p. 367; Marquess of Bute, *The Coptic Morning Service for the Lord's Day*, p. 56; Rodwell, *The Liturgies of S. Basil, S. Gregory and S. Cyril*, p. 30; Evetts, *Rites of the Coptic Church*, pp. 34—35. The statement made by Hammond (*Antient Liturgies*, p. 381) on this point is incorrect.

the man down upon the ground¹ and made him writhe and foam at the mouth; then he rose up and stood before the multitude, and cried² out, saying, "What hast thou to do with me, O saint of God? I know who thou art, and that thou art not able to cast me forth from this man, for I am a lunatic,³ and thou hast no dominion over me, O George." And he began to blaspheme God and Saint George. And Saint George inflicted sufferings [49] upon him and brought him to a pillar. Then Saint George tied his hands behind him, and dragged him up the pillar with his hands tied behind his back, until his head was on a level with the top of the pillar. And all who saw him marvelled⁴ and said, "We never saw any one like this, for behold, his back, with his hands tied behind it, clung to the pillar without fastenings of rope,⁵ and his feet did not touch the ground, and he was dragged up the side of the pillar twice without any one touching him, and we have never seen such a miracle as this wrought by any of the martyrs." Now it was Saint George who held the body of the man⁶ to torture him, and every one who saw him marvelled at him, and glorified God and Saint George the valiant martyr of our Lord Jesus Christ. After these things Saint George set him free, and he fell down⁷ senseless to the ground from the top of the pillar, so that everyone said, 'He is dead'. And when the salutation of peace⁸ had been given they pressed round about him, and marvelled at him, for he was⁹ as one dead. And a certain man who had never walked, but was lame from his mother's womb, and who sat begging at the door of the shrine, came in at that moment with the multitude, crawling upon his hands and knees and dragging his feet¹⁰ after him. And he crawled in among the feet of the people¹¹ until he came to the

¹ B ΔΥΙΝΙ ΜΙΜΟQ ΕΠΚΑΞΙ.

² B ΑΓΩΩ.

³ B ΟΥΠΕΡΕΜΟΥ ΧΝΑΩΧΕΜΧΟΜ.

⁴ B ΕΥΕΡΩΦΗΡΙ.

⁵ B ΔΘΝΕ ΉΝΟΞ.

⁶ B ΉΠΙΡΩΜΙ.

⁷ B ΉΠΩΩΙ.

⁸ I. e., 'the kiss of peace', referring to the words ἀσπασώμεθα ἀλλήλους ἐν φιλήματι ἀγίῳ Romans xvi, 16.

⁹ B ΕΥΟΙ.

¹⁰ B ΝΕQΦΑΤ.

¹¹ B ΝΕΝΘΑΛΑΓΧ ΝΕΝΩΔΑΛΕ ΉΝΙΡΩΜΙ.

man who was possessed of a devil. And the man who was possessed of a devil put out his hand and took hold of the neck of the lame man and drew it to him, wishing to take it in his hand,¹ and his legs gave a loud crack and became straight immediately. Then the people² took away his neck out of the hands of him that was possessed of a devil,³ wishing to set him free, and said, "Go forth and depart," and he arose and stood^[50] up trembling,⁴ and his legs gained strength, and he went forth and departed.⁵ And those who knew him ran out after him, but no one could catch him until he came outside the courtyard of the shrine. Then the Bishop commanded them to bring him, and the man who was possessed of a devil said, "Forgive me, O holy father, and I will tell thee what I have seen. From my youth⁶ up I have been possessed of a devil until to-day, but I never saw him with my eyes except to-day, when, as he was coming to me,⁷ I saw fire before me, and I was frightened⁸ and fell down on the ground, and I knew nothing until the devil had gone out from me. When the people came to lift me up, it came to pass that [the devil] came to me when I was senseless, and I saw Saint George come in by the altar, and he took hold of my hands and comforted me, and I then saw with my eyes that devil before me in the form of a man, and Saint George inflicted great sufferings upon him. And he took him and dragged him up to the top of the pillar, and he inflicted sufferings upon him, and at last the devil cried out with a loud noise, and swore an oath saying, "I will go out of this man and never return to him again." Then I⁹ saw Saint George take hold of him, and lift him up to the top of the pillar, and throw him down upon the

¹ B ΛΥΣΩΚ ΕΡΩΟΥ ΕΥΟΥΩ ΕΟΛΩ. ² B Λ ΖΑΝΚΕΡΩΜΙ.

³ B ΝΤΟΤΩ ΝΠΙΡΩΜΙ ΕΤΟΙ ΝΔΕΜΩΝ.

⁴ B ΞΕΝ ΟΥΘΟΟΡΤΕΡ ΑΦΘΖΙ ΕΡΑΤΩ. ⁵ B ΕΡΑΤΩ.

⁶ B ΙΧΞΕΝ ΤΑΜΕΤΚΟΥΧΙ ΟΥΔΕΜΩΝ ΕΧΩΙ.

⁷ B ΞΕΝ ΝΑΒΑΛ ΕΝΕΞ ΕΒΗΛ ΕΦΟΟΥ ΑΦΩΑΝΝΟΥΓΙ ΕΙ ΕΧΩΝ.

⁸ B ΝΩΑΙΩΘΟΟΡΤΕΡ. ⁹ B ΑΝΟΚ ΔΕ.

[51] pavement, and the devil uttered a loud cry through his nostrils, and came out, and departed. And I knew that I was relieved in my body, and I fell asleep and slumbered, and saw nothing until this lame man looked upon me. When I opened my eyes I saw Saint George holding¹ my hands, and embracing the neck² of the lame man, and he beckoned to me, saying, 'Hold him tightly.' And I held his neck and pulled, and Saint George held his legs and pulled, and his legs³ gave forth a loud noise; and Saint George let go⁴ his legs and beckoned to me⁵ to let go his neck, and the man rose up and went away running; and Saint George went up to heaven, and I looked after him." When the Bishop and the multitude⁶ who were standing round about him heard these things, they marvelled with a great astonishment, and glorified God and Saint George, saying, "Great are the mighty deeds and favours which⁷ God works through him." And the men who were healed became⁸ servants of the shrine of Saint George, and served him there day and night until the day of their death. And multitudes of men and women and children who were sick with divers diseases, and fevers, and burnings, and unclean spirits, were healed that day in the shrine of Saint George in the name of our Lord Jesus Christ.

[52] *The third miracle of Saint George the holy martyr of
Jesus Christ.*⁹

And it came to pass that when the holy Bishop went into Jerusalem with all those¹⁰ that were with him, they spake of the signs and miracles which had happened through Saint George in the midst of the people. And behold a certain Jew, who

¹ B ΕΓΓΡΑΜΟΝΙ. ² B ΕΦΜΟΥ. ³ B Α ΝΕΡΦΑΤ †.

⁴ B ΑΡΧΑΥ. ⁵ B ΝΟΥΒΗ. ⁶ B ΠΙΜΗΩ ΓΑΡ.

⁷ B ΕΡΕ. ⁸ B ΕΥΟΙ ΜΒΩΚ ΉΕΝ ΠΤΟΠΟΣ.

⁹ B has ΕΘΟΥΛΒ instead of ΝΤΕ ΙΗC ΠΧC.

¹⁰ B ΕΘ ΝΕΜΑΥ ΤΗΡΟΥ.

was a sorcerer and a thief, and who made men fall asleep by his enchantments¹ while he stole their goods, heard of the mighty deeds and miracles which Saint George wrought, but believed them not. And he said to the multitudes, "The Christians err in praying to this earthly being like ourselves, saying, 'Help us, and heal our sicknesses';" and many Christians strove with this man often, but he continued his great blasphemies after this manner. Now a certain feeble-hearted Christian heard² him, and he was very angry and rose up to contend with him, saying, "God will not allow thee to despise His holy martyr thus, and the saint will revenge himself upon thee and blot thee out;" and they cursed³ each other with many curses. After these things the Jew answered and said, "Come now and lay a wager⁴ with me, I will go into the shrine, and will plunder it and bring out⁵ its possessions here without any one knowing it, and I will see what George will do to me." The Christian answered and said, [53] "Lay a wager with me for three pounds in gold. If thou carriest off anything from the shrine of Saint George and bringest it here, we will go into the shrine and make enquiries that we may know of a truth if thou hast carried off anything from the shrine. Then if thou work a month without any evil befalling thee,⁶ I will believe thee and will give thee three pounds in gold; but if thou art not able to steal anything from the shrine, and some evil befall thee, thou shalt give me three pounds in gold, and shalt become a Christian." So the matter was thus arranged between them, and they procured witnesses.⁷ Then the man who was a sorcerer arose and went into the shrine, and stole some things, and he came out while all were sleeping, and no one knew of the theft; and when he had come outside of the outer door of the shrine,⁸ he spake within himself, saying, "Be ashamed

¹ B ἡρεφερζικη. ² B ἡπαρην† ἀρεωτεμ.

³ B αὐτὶ ἡθαννιω† ἡωω. ⁴ B χα λογω.

⁵ B ἡπαυμα. ⁶ B πετρωοῦ ωπι ἡμοκ.

⁷ B ἡνιμετρε. ⁸ B ετσαβολ ἡτε πιτοπος.

now, O Saint George, together with the man who laid a wager with me." And he took counsel with himself as he went along, saying, "I will sell these things for much money, and I will demand the three pounds in gold from the Christian, and I will make him forsake his faith and deny his baptism, and I shall see what this dead man George will do unto me." Now as he was pondering these things going along, behold the valiant martyr Saint George came to him in the guise of a soldier, holding a large ox-hide leather whip in his hand, and he said to the man, [54] "My brother, what art thou carrying?¹ show² me." And the Jew was astonished and said, "Friend, I will hide nothing from thee. I have stolen a few things, and since God has led thee across my path,³ come, take thy portion with me that thou mayest tell no man." Saint George said to him, "Since it is thus, come, let us go into the shrine and divide the thing between us as thou sayest." When he had come to the door of the shrine, Saint George gave him a blow on the head with the whip, saying, "Dost thou know who I am?" And the thief said to him, "Nay master, I am dead, I am dead, I know not who thou art." Saint George said to him, "I am George;" and when the thief heard this he trembled⁴ and fell down upon the ground. Then Saint George took hold of him and dragged him along saying, "Why sayest⁵ thou, 'I am dead, I am dead,' when thou art not dead? and now come hither and I will make thee to know who I am." Then Saint George bound⁶ him in the shrine, and tied the things which he had stolen to him,⁷ and suspended him from a beam at the height of three cubits from the ground, and he gave him severe lashes with the whip⁸ which he held in hand. O what a number of miracles took place at that time! and O what a number of cries did the thief utter! And all those who were asleep woke

¹ B ΕΤΤΑΙΝΟΥΤ.² Read ΝΤΑΥΡΕΛ ΧΗ.³ B ΕΒΟΥΝ ΕΒΡΗ.⁴ B ΑΦΘΟΡΤΕΡ ΑΦΖΕΙ ΕΒΡΗ

ΖΙΧΕΝ.

⁵ B ΚΧΩ ΝΜΟC.⁶ Read ΑΦCΟΝΖΦ with B.⁷ B ΝΒΗΤC ΑΦΙΩΙ.⁸ B ΠΙΜΑΚΛΑΒΙ.

up,¹ and arose, and came to him wondering what had taken place. And they asked one another, saying, "Who has suspended this man?" and they said, "Who could have reached up as far [55] as this from the ground?" and the thief confessed what he had done, and told every one what had happened to him. And they marvelled and said, "Let us fetch a ladder and let him down," but the steward answered, "As God liveth, no one shall let him down until he that suspended him let him down;" so they left him tied up thus until it was morning, that everyone might see him. And the thief confessed that he had laid a wager² with a Christian in Jerusalem, and he cried out, "O George my master, have mercy upon me and I will never put forth my hand to steal again from any man from this hour, but I will henceforth become a Christian, and I will never return³ to the working of magic as of old;" and he wept⁴ the whole of that day, being suspended from the beam, until the morning came and everyone saw him. When Saint George saw the fixedness of his intention, he had compassion upon him, and came in the night and let him down; and the thief gave the things that he had stolen⁵ to the steward. And it came to pass that on the morrow he wrote a letter and sent it by the hands of a servant of the shrine to his wife and relatives in Jerusalem, and told them what had happened⁶ to him. He wished moreover to become a Christian, but shame would not allow him to enter Jerusalem. When his relatives had received and read the letter, they marvelled at the mighty things which had happened through Saint George. And when the Christian who had laid a wager with him heard it, he rejoiced [56] greatly, and went⁷ and announced in all Jerusalem what had happened to the Jew in the shrine of Saint George; and all who heard glorified⁸ God. And his wife and children and all his

¹ Read ρωις with B.

² B ἠπαίρητ' ἐταρχαούω.

³ B †ηακοτ.

⁴ B ηαρημι.

⁵ B omits ἐτοτq.

⁶ B ἐταρρωπι.

⁷ B omits ἔμαθω αηρωωι.

⁸ B αητ'ώου.

neighbours and a multitude of Jews¹ arose and came to him, and he told them everything that had happened to him, and they all feared greatly, and were baptized on that day in the shrine of Saint George in the name of the Father and the Son and the Holy Ghost; and they glorified God for ever.

*The fourth miracle of Saint George the holy martyr.*²

Now the name of Saint George and the report that he wrought mighty deeds and signs, and miracles, and cures, and that he cast out devils spread abroad everywhere. And there was a certain man in the land of the Persians, called Nicanor, who was ruler over the third part of the Persians, and he had a son called Anatolius, whose body and face³ were covered with leprosy. And when he heard of the mighty deeds and miracles which God wrought by the hand of Saint George, he cried out with a cry, saying, "If God and Saint George heal the leprosy [57] on the face of my son, I will dedicate a hundred pounds of gold⁴ to the shrine of Saint George and I and all my house will become Christians." And it came to pass that when he had thus vowed he rose up on the morning of the morrow⁵ and the face of his son was healed, and there was no trace of leprosy in it. When Nicanor the ruler of the Persians saw this great miracle which had taken place in his son, he rose up and took the gifts which he had vowed, and much money, and Anatolius his son and his brethren and the multitudes of Persians who came with him, and they rose up and embarked in ships and came to the shrine⁶ of Saint George, and they washed his son in the bath and anointed

¹ B ΝΤΕ ΝΗΟΥΔΑΙ.

² B adds ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΑΒ.

³ B ΖΑΝΚΕΟΥΟΝ ΒΕΝ ΠΕΡΣΟ.

⁴ Arab. قنطار ذهب. For an account of the word ΚΟΥΝΖΙΝΑΡΙΟΝ or ΚΟΥΝΤΙΝΑΡΙΟΝ, Gr. κεντηνδριον, *Centenarium*, see Du Cange, *Glossarium Med. et Infim. Graecitas*, I, p. 634.

⁵ B ΜΠΕΡΑΡΑΤ.

⁶ B ΜΠΤΟΠΟΣ.

him with the oil in the lamp, and his whole body was healed straightway. And he made his gift, and was baptized with those who were with him in the name¹ of the Father and the Son and the Holy Spirit, and they glorified God and Saint George for the favour which had happened to them. And it came to pass that when they came to their own land they built a large church, and called it by the name of Saint George; and they sent to Antioch and brought the God-loving Bishop, and he consecrated the church in the name of the Father, and the Son, and the Holy Ghost and Saint George. And a multitude of Persians received holy baptism on that day, men, women, and children. When many of them that were sick saw the young man that had been healed of his leprosy in the shrine of Saint George, they believed, and went into the shrine, and were healed straightway; [58] and they glorified God and Saint George for ever.

The fifth miracle of Saint George² the holy martyr.

Now there were two Samaritans who were partners in business, and they wanted to buy³ one hundred pounds worth of merchandise. And they rose up and saddled their asses, and took their money with them, and they mounted them wishing to go into Damascus to buy their merchandise. And while they were travelling along the road and were talking with each other about the mighty deeds and miracles which⁴ Saint George wrought, the night fell upon them. And it came to pass that while they were talking and were yet two or three miles from the town⁵, behold there came forth against them out of the wood,⁶ two hungry, roaring and ravening lions, as it is written, "He maketh darkness⁷, and it is night in which all the beasts of the earth go about.

¹ B $\beta\epsilon\lambda\epsilon\eta$ φραν.

² B adds ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΔΒ.

³ B $\epsilon\gamma\gamma\acute{\iota}\tau\epsilon$.

⁴ B $\epsilon\pi\epsilon$.

⁵ B $\epsilon\sigma\gamma\acute{\iota}\tau\iota\mu\iota$ $\omega\alpha\tau\epsilon\eta\mu\gamma\lambda\lambda\iota\omicron\upsilon$.

⁶ B $\pi\iota\alpha\acute{\alpha}\tau$.

⁷ B $\alpha\kappa\chi\omega$ $\nu\omicron\upsilon\chi\alpha\kappa\iota$.

The young lions roar¹ and raven and seek after their food.”² When the asses saw the wild beasts which were coming out against them, they ran away terror-stricken, and the men fell down off them half dead with fright.³ And the wild beasts stood still near the men wishing to devour them, but they did not pursue the animals, neither did they come up to the men; and they stood still near them and glared(?) upon them. Then the men spake⁴ with one another, saying, “If God and Saint George deliver us from the mouths of these wild beasts we will give this hundred⁵ pounds in gold to Saint George’s shrine, and become Christians.”

[59] And it came to pass that when they had thus vowed their vow to God, that the Good God, who desires the salvation of all men, and who made the lions to be at peace with Daniel the prophet, inclined the hearts of these two lions, and they bowed down their heads, and turned into the woods⁶ and departed. And the men whose minds had thus been quieted knew that it was Saint George⁷ who had vouchsafed to them this gift, and they glorified God and His holy⁸ martyr. When they had gone along the road a little they found their asses grazing and unharmed, and they got upon them and came into the town; and they spake with each other and with the people of everything which had happened to them. And every one who heard marvelled at the mighty deeds and miracles of Saint George; and the men of the city spake to them, saying, “These wild beasts have destroyed several⁹ men, and multitudes of animals¹⁰ of this district, but glory be to Saint George who hath delivered¹¹ you from this wrath.” After these things the two merchants took counsel with each other, saying, “What we have vowed to the shrine¹² of Saint George let us

¹ B ΖΑΝΜΑC ΜΜΟΥΙ ΕΥΖΟΚΕΡ. ² Psalm civ. 20.

³ B ΑΥΕΡΦΑΩΜΟΥ ΟΥΟΣ Α ΠΙΘΗΡΙΟΝ ΘΕΙ ΕΡΑΤΟΥ
CΑΠΩΩΙ ΜΜΩΟΥ ΕΝΑΥΟΥΩΩ ΕΟΥΩΜ ΝΗΡΙΩΜΙ.

⁴ B ΕΥCΑΧΙ. ⁵ B ΜΠΑΙ Ρ. ⁶ B ΕΒΟΥΝ ΒΕΝ ΠΙΑΖ.

⁷ B ΓΕΩΡΓΙΟC ΤΕ. ⁸ B ΠΙΜΑΡΤΥΡΟC. ⁹ B ΖΑΝΜΗΩ.

¹⁰ B ΝΤΕΒΝΗ. ¹¹ B ΠΕΤΑΦΝΑΖΕΜ. ¹² B ΜΠΤΟΠΟC.

perform as a thanksgiving to the glory of God, and let us become Christians¹ in very truth and not turn back.² And as we have come so far let us go into Damascus, and buy our merchandise, that we may make a little profit wherewith to make a requital." When they had come to Damascus they saw some precious stones called diamonds which they bought³ for one hundred pounds in gold; and when they came into Jerusalem they sold^[60] them for two hundred pounds in gold before they reached their native city in Samaria.⁴ Then the men spake with each other saying, "Thanks be to God that Saint George hath considered us worthy of this great favour." And it came to pass that when they had come into their city⁵ they told their kinsfolk and all the people of the mighty deeds and miracles which God had done to them. And they arose and took the hundred pounds in gold which they had vowed to give to the shrine of Saint George,⁶ and they proclaimed throughout the whole city, saying, "Let him that loveth God come into the shrine of Saint George with us;" and numbers of men and women in Samaria came forth with them. When they had come into the holy shrine they gave in their gift and saw the mighty miracles, and the many cures of the sick, and the many devils⁷ which were cast out, and they all rose⁸ up and received baptism in the name⁹ of the Father and the Son and the Holy Spirit. And one hundred and fifty-three souls became Christians¹⁰ that day in the shrine of Saint George in the peace of God, Amen.

¹ B ΝΟΥΧΡΗΤΙΑΝΟΣ.

² B ΝΠΕΝΘΕΡΕΝΤΑΣΘΟ ΕΦΑΞΟ ΖΟΟΝ. ³ B ΑΥΨΟΠ.

⁴ B ΕΤΟΥΒΑΙ (sic) ΝΤCΑΜΑΡΙΑ. ⁵ B ΕΤΒΑΚΙ.

⁶ B ΓΕΩΡΓΙΟΣ ΝΕΜΑΝ ΟΥΟΣ ΑΥΓΙΩΩ.

⁷ B ΝΔΕΜΩΝ Ι ΝΑΦΙΟΓΙ ΝΜΩΟΥ.

⁸ B ΑΥΤΩΟΥΝΟΥ ΔΕ. ⁹ B ΝΦΡΑΝ.

¹⁰ B ΝΧΡΗΤΙΑΝΟΣ ΧΕ.

*The sixth miracle of Saint George the holy martyr¹ of
Jesus Christ.*

Now there was a certain Christian² in Jerusalem whose name [61] was Zôgratôr,³ and he had a son who was a lunatic, and he himself was gouty;⁴ and the man was very rich,⁵ and had much wealth in gold⁶ and silver and many herds of cattle. And it came to pass that when he heard⁷ of the mighty deeds and miracles of Saint George, he vowed⁸ a vow, saying, "If God and Saint George heal my feet and legs of this disease, I will give in return to his shrine, three meals and three pints of wine, every month. And if I can walk freely with my feet and can go along upon them by the twenty-third day of Pharmûthi, which is his great day, I will walk upon my legs to his shrine and will give one hundred pounds of gold to it." And when he had thus vowed, his legs⁹ became smaller (?) little by little,¹⁰ and his body became easier, and at the end of the appointed days he walked, and went into his house and into the church, and he prayed to God, saying, "I thank thee, O God of Saint George," and after two days his whole body was healed. When the day of the holy martyr, which is the twenty-third of Pharmûthi, drew near, he made ready everything which he would take with him, and his servants came to him, saying, "What animal shall we make ready for thee to ride?"¹¹ Zôgratôr answered and said, "As God liveth, I will walk on my legs from Jerusalem¹² to the shrine of Saint [62] George the holy martyr." Then they arose and went to the shrine of Saint George, and they found so great multitudes gathered together there marvelling at the mighty deeds and graces of healing which

¹ B adds ΕΘΟΥΛΒ.

² B ΟΥΡΩΜΙ ΔΕ ΝΧΡΗΧΤΙΑΝΟΣ.

³ B ΖΩΓΡΑΤΗΡ.

⁴ B ΝΑΠΟΤΑΚΡΗΣ.

⁵ B ΕΜΑΔΩ ΠΕ.

⁶ B ΟΥΝΟΥΒ.

⁷ B ΕΡΩΩΤΕΜ.

⁸ B ΝΙΜΟQ ΖΩQ.

⁹ B ΝΕQΦΑ†.

¹⁰ B ΝΟΥΚΟΥΧΙ ΝΟΥΚΟΥΧΙ.

¹¹ B ΝΤΕΚΑΛΗΙ ΕΡΟQ.

¹² B read ΙΛΜ.

had taken place through Saint George, that Zôgratôr¹ marvelled when he saw the mighty miracles and the healings which took place through Saint George, 'and he gave his gift to the shrine readily. And it came to pass that when the steward saw the marvellously great gifts which Zôgratôr gave, he took him into his house for two months, and he ate and drank with him joyfully. On the third day², by the good favour of God, the son of Zôgratôr arose and came to learn what had happened to his father, for he and those who had gone with him to the festival³ had not returned. Now Zôgratôr was within,⁴ talking to the steward of his son, saying, "I have a son possessed of an exceeding wicked devil who inflicts⁵ such great sufferings upon him⁶ that it has been said many times, 'It would be better for him to be dead⁷ rather than live⁸ and suffer such tortures as these.' If God and Saint George heal him by this time next year, I will bring him⁹ to thee, and I will come hither to thee and will give greater gifts than these to his shrine." The steward said to him, "Dost thou believe that God is able to do everything?" [and Zôgratôr answered,] "I believe that the saints receive¹⁰ everything which¹¹ they ask for, and that nothing is too hard for them¹² [to do] in God's name.¹³ Moreover, it is written in the Gospel of John, 'Whosoever believeth on me shall himself do greater works than these that I do.'¹⁴ And it came to pass that while they were talking to one another, behold the son of Zôgratôr [83] and a number of servants came up riding upon horses, and stood by the door of the shrine, and he enquired for his father and

¹ B ΖΩΓΡΑΤΗΡ ΕΓΝΑΥ ΕΝΙΝΙΩΤ. ² B ΒΕΝ ΠΙΕΖΟΥ ΔΕ.

³ B ΕΤΕΜΠΕΡΖΩΛ ΝΘΟQ ΝΕΜ ΝΗΕΤΑΥΖΩΛ ΕΠΙΩΔΙ.

⁴ B CΑΒΟΛ. ⁵ B ΑΥΤ. ⁶ Read ΝΑQ ΤΩΝ Α? with B.

⁷ B ΕΘΡΕQΜΟΥ. ⁸ B ΕQΟΝΒ.

⁹ B ΤΝΑΕΝC ΝΑΚ ΝΤΑΙ ΩΑΡΟΚ ΠΑΙΜΑ ΝΤΑΤ ΝΖΑΝΝΙΩΤ.

¹⁰ B ΤΕΤΕΝΝΑΒΙΤΟΥ. ¹¹ B ΕΤΕ ΕΡΕ.

¹² B ΝΤΕΝΘΗΝΟΥ. ¹³ B ΠΑΡΑΝ.

¹⁴ B ΕΤΙΡΙ. John xiv. 12.

found that he was with the steward; and he came to his father, and they spake with one another. And while they were talking with one another, behold the devil came into the boy suddenly, and tare him for a long time, and he foamed at the mouth, and the devil rose up and cried out with a loud voice,¹ saying, "What hast thou to do with me, O George? and why dost thou trouble me so much?"² By Hercules,³ I am a lunatic, and no one shall cast me out." And he uttered great blasphemies, saying, "By Hercules, thou shalt not cast me out, O George." Then Saint George smote him with severe smittings,⁴ and again the devil cried out loud cries, saying, "O George, thou makest me suffer," and he sware mighty oaths, saying, "If thou wilt allow me to come forth I will never return⁵ to him again." And when the devil⁶ had cast him down in the midst he came out from him, and never returned to him again; thus he was healed immediately. When Zôgratôr saw that the devil had come out of his son, he gave many gifts to the shrine of Saint George, and returned thanks to God.⁷ And he came to the shrine every year on Saint George's day⁸, and made⁹ a great feast to the poor and the widows and the orphans, and his son stood by them with joy; and they glorified¹⁰ God and Saint George¹¹ until the day of his death.

The seventh miracle of Saint George¹² the holy martyr.

[64] And it came to pass that when the servants of the shrine of Saint George¹³ had increased, the steward made them go out to collect and

¹ B adds ΕCΧΩ ἄΜΟC. ² B ΝΗΙ ἔΝΑΩ.

³ For other instances of the use of this interjection see Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 35, 106.

⁴ B ἰΰαωι. ⁵ B †ΝΑΚΟΤ. ⁶ B ΠΙΔΕΜΩΝ ΔΕ.

⁷ B ἂΤΟΤϚ Φ†. ⁸ B ΠΕΖΟΥ. ⁹ B ΩΛΤΕΡΙ.

¹⁰ B ΕΥ†ΩΟΥ. ¹¹ B ΓΕΩΡΓΙΟC ΕΠΕΖΟΥ ἂΤΕ ΠΕΡΜΟΥ.

¹² B adds ΠΙΜΑΡΤΥΡΟC ΕΘΟΥΑΒ.

¹³ B omits ἰΠΙΛΓΙΟC ΓΕΩΡΓΙΟC.

gather in the first-fruits and gifts which were given to the holy shrine¹ of Saint George. Moreover, many people in the country vowed² and dedicated their sons and daughters³ and cattle to⁴ the shrine of Saint George, because of the mighty deeds and miracles which he wrought, and many barren women bore children after they had vowed cattle to the shrine. Whenever, too, a storm broke upon many ships at sea, so that they were suddenly in great danger,⁵ and the sailors cried out to God and Saint George, saying, "Help us," straightway⁶ the help of God strengthened them speedily and saved⁷ their ship until they arrived in haven. And much cattle which had been vowed, but had not been given by their masters to Saint George's shrine, went of their own accord⁸ until they came and entered into the shrine. But why should I mention the beasts which went of their own accord into the shrine, and omit the mighty miracles of soulless pieces of wood, and stones, and books, and pieces of gold which travelled through the air like birds until they came into the shrine of Saint George by the help⁹ of the living God? If a ship¹⁰ were in danger and pieces of wood, or writings, or pieces of gold, and other things were cast out of it into the sea in faith [65] in the name of Saint George, they would travel of their own accord through the air, until they came into the shrine. Now many people believed in the mighty deeds and the many miracles but a few did not.¹¹ And one of the servants¹² of the shrine rose up and stole some of the property of the shrine, and took it into his house, and the holy martyr bore with him until the end of five years, saying, "Peradventure he will repent¹³ of his sins, and

¹ B ΕΠΙΤΟΠΟΣ. ² B ΟΥΜΗΩ ΩΩ. ³ B ΖΑΝΩΗΡΙ.

⁴ B ΕΒΟΥΝ ΕΠΤΟΠΟΣ. ⁵ B ΝΤΟΥΕΡΚΥΝΔΙΝΕΥΙΝ.

⁶ B ΉΕΝ ΤΟΥΝΟΥ ΕΤΟΥΝΑΩΩ ΕΒΟΛ ΧΕ Φ† ΝΕΜ ΠΙΔΡΙΟΣ
ΓΕΩΡΓΙΟΣ ΑΡΙΒΟΗΘΙΝ ΕΡΟΝ ΉΕΝ ΤΟΥΝΟΥ.

⁷ B ΠΟΥΧΟΙ ΣΕΜΝΙ. ⁸ B omits ΩΑΡΕ ΝΙΤΕΒΝΩΟΥ† ΜΩΩ.

⁹ B ΉΙΤΕΝ ΤΒΟΗΘΙΑ. ¹⁰ B ΑΡΕΩΑΝ ΟΥΧΟΙ.

¹¹ B ΝΑΤΝΑΖ†. ¹² B ΠΙΒΩΚ.

¹³ B ΓΝΑΕΡΜΕΤΑΝΟΙΝ ΕΞΡΗ.

I will forgive him;" but he did not cease to steal, and he acted¹ in this wise: everything that was given to him to take to the shrine, he took home to his wife like Judas, who when he stole from the Saviour out of the bag, took home to his wicked wife everything which had been given to the Saviour, Who put it into the bag² in the hands of Judas;³ even so did the servant steal and give to his wicked wife.⁴ It was on account of his wife that great temptation came upon⁵ Judas, and made him hang himself, for when God had set them apart for apostleship, all the Apostles, except Judas, forsook their houses, and wives, and children, and followed after the Son of the living God. Judas alone did not follow after his God, but lived with his wife, and was impure with [66] her, and for this reason the devil found a resting place⁶ within him until he made him an alien from God." And thus shall it happen to all who hearken unto their wicked wives until they make them aliens from God⁷ who created them. Now this man who was a servant of the shrine⁸ of Saint George and to whom things were given as to all his other fellow⁹ servants, used to take them into his house, and did not cease to steal the property of the shrine. After these things the holy martyr put a very wicked devil in him, and inflicted great sufferings upon him day and night. And the devil brought him into the church¹⁰ and spake from within him, saying, "I have taken much property¹¹

¹ B omits εἰρήνι.

² B πηλοκοκμων.

³ According to tradition Judas married his mother, who had cast him away when a baby to perish, without knowing it. See Migne, *Dict. des Légendes*, col. 719. The Apostle Paul saw Judas in hell and held a conversation with him, and Judas made a confession to him. See the translation of the Coptic text published by Dulaurier in his *Fragment des révélations apocryphes de Saint Paul*, Paris, 1835.

⁴ B ἡτερεσιμι.

⁵ Read τὰροφ.

⁶ B παιαβολος χερχομ ογορ ἡβητq.

⁷ B ἡφτ.

⁸ B ἡπτοπος.

⁹ B ἡνερωφερ.

¹⁰ B ἐπιτοπος.

¹¹ B ἡογμηω nem ενχαι ἡτε παιτοπος.

of the shrine into my house, go ye into it, and ye will find it there;" and they went and found it there. And after he had suffered¹ thus for two months Saint George had compassion upon him, and healed him, and the steward cast him forth from the shrine; and all who heard of it glorified God and Saint George.

The eighth miracle of Saint George² the holy martyr.

There was a certain rich man in Antioch whose name was Eulogios;³ and he had a ship which went to sea,⁴ and he was occupied in great business. And he was a kind man, and gave great charities to the poor and the infirm, and he gave gifts and [67] first-fruits to every church⁵ in his city Antioch,⁶ and he made a great feast to all the clergy of his city twice a year, and he ate and drank frequently with the Archbishop, and prayed to God always; moreover, he visited the prisons, and was very rich. And he frequented the shrine⁷ of Saint George, and went there on the great⁸ day of his festival, which is the twenty-third of Pharmûthi, and he prayed there,⁹ and gave money¹⁰ to the shrine, and he ate and drank with the steward, and returned to his house in peace. And it came to pass that when he had done thus for twelve years, the devil, who is the enemy¹¹ of every one that believes on Christ, was envious of him because of the kind deeds which he wrought, and raised up a great black darkness¹² on the sea, and a storm. Now the ship of Eulogios was keeping close

¹ B ΑΒΟΤ ΔΕ Β̄.

² B adds ΠΙΜΑΡΤΥΡΟΣ ἑΘΟΥΓΑΒ.

³ B ΕΥΛΟΓΙΣΜΟΣ.

⁴ B ΕΦΕΡΖΩΤΠ.

⁵ B ΝΕΜ ἘΚΚΛΗΣΙΑ.

⁶ Read ΑΝΤΙΟΧΙΑ.

⁷ B ΕΦΤΑΛΕ ΠΤΟΠΟΣ ΕΦΖΗΛ ΟΝ.

⁸ B ἘΠΑΙΝΙΩΤ.

⁹ B ΝΑΦΩΛΗΛ ΠΕ ΉΕΝ ΠΙΤΟΠΟΣ ΟΥΟΖ ΝΤΕΦ† ΝΟΥΘΕΡ-
ΜΗCΙ.

¹⁰ Also spelt ΘΕΡΝΗCΙ. See Zoega, *Catalogus*, 625, note 9.

¹¹ B ἸΝΧΑΧΙ ΝΟΥΟΝ.

¹² B ΝΟΥΓΝΟΦΟΣ ἸΝΧΑΚΙ ΝΟΥΧΙΜΩΝ ΉΕΝ ΦΙΟΜ.

to the shore, for the sailors feared to put out to sea lest it should be destroyed under them, and they rose up and brought the merchandise and all their necessary¹ clothing to land; and they passed the whole night sorrowfully while the wind carried away the ship, and they knew not where it had gone. When the morning had come, they tired themselves out in seeking for the ship of Eulogios, but they found it not, and they came and told him everything that had happened; and he and his wife wept and were sorrowful. After these things they thanked God, saying, [68] "God's will be done, blessed be His name² for ever. If He wishes to be merciful³ to us we will build another ship like unto this;" and saying these things to each other they comforted themselves in God, and were strong⁴ in the property which they still had. But behold the devil raised up for them a greater trial than this. Now there was a certain Egyptian who was a very skilful thief, and when he was sought after⁵ to be put to death he rose up and fled, and came down to the sea, and by Satan's luck he found a ship about to sail to Antioch, and he went on board, and came thither,⁶ and lived in the house of Eulogios. After he had been there a few⁷ days he became a labourer for two years, and knew⁸ everything that was in the house of Eulogios,⁹ who knew not that he was a thief,¹⁰ but trusted him. And the thief found two other transgressors like¹¹ unto himself and made companions of them, as the Scripture saith, "Every man cleaveth to him that is like unto him," and they took counsel together to rob the house of Eulogios. And it came to pass that when the day¹² of the martyr drew near, that is to say, the twenty-third of Pharmûthi, Eulogios and many other people with

¹ B ΝΑΝΑΝΚΕ ΟΝ ΟΥΟΣ ΑΥÌ ΕΠΙΧΡΟ.

² Read ΜΑΡΕ ΦΡΑΝ with B. ³ B ΟΥΩΩ ΝΑΕΡΠΙΝΑΙ.

⁴ B ΝΑΥΤΑΧΡΗΟΥΤ. ⁵ B omits ΔΕ.

⁶ B ΕΜΑΥ ΑΦΩΩΠΙ ΔΕ. ⁷ B ΖΑΝΚΟΥΧΙ ΔΕ.

⁸ B ΑΓΙΝΙ (sic). ⁹ B ΠΙΕΓΛΟΡΙΟΣ. ¹⁰ B ΟΥΣΟΒΝΙ.

¹¹ B ÌΠΑΙΡΗΤ. ¹² B ΠΙΕΖΟΟΥ.

him made ready to go to the shrine. And it came to pass that while they were there, the mother-in-law of Eulogios fell sick,¹ and, according to the will of God, died; and his wife and her kinsfolk went to weep for, her leaving the Egyptian alone in the house. Then he rose up and went quickly with his companions [69] to the house, and took them in with him, and they ate and drank, and spent the whole day² in robbing the house of Eulogios. And they carried off the gold and silver and all the other valuable things, and finding an Alexandrian ship³ they embarked, and came to Alexandria; and they set out all the property of Eulogios in the market, and sold it for much money, and the share of each one amounted⁴ to three thousand pounds in gold. And it came to pass that when Eulogios came back from the shrine of Saint George, he found his wife and kinsfolk sorrowing; and they told him what had happened, and he grieved for many days. After these things he took consolation in God and glorified Him, saying, "God's will⁵ be done." Meanwhile those⁶ who had stolen his property went into Egypt to Peremoun,⁷ and lived there; and one of them fell sick (?),⁸ and became possessed of a devil, and went away, and no one knew whither he had gone. After a few days there was anger between the remaining two, and they quarrelled with each other, and at midnight the Egyptian rose up, and took a sword, and slew⁹ his insensible companion, and took all the gold and went to the country of Palestine where he toiled in business, and ate and drank with the money of Eulogios a long

¹ Read $\omega\omega\text{NI}$. ² B $\Delta\gamma\pi\epsilon\chi\omega\rho\varsigma$.

³ B omits $\text{ON } \text{M}\pi\alpha\iota\rho\eta\tau$. ⁴ B $\zeta\omega \text{ TE } \text{E}\rho\omicron\gamma\epsilon\rho$.

⁵ B $\phi\text{N } \text{E}\tau\epsilon\gamma\text{N}\alpha\varsigma$. ⁶ B $\text{N}\alpha\iota$.

⁷ or Pelusium. See Champollion, *L'Égypte sous les Pharaons*, ii, 83, 135, 361; Quatremère, *Mémoires sur l'Égypte*, i, 259. The Arabic name is فارمه and the place is marked on Jacotin's great war map of Egypt. It is not mentioned in Maḥmūd Bey's map, but it must be near the ruins of the castle of Tīna اثار قصره الطينه .

⁸ I do not know what $\omega\omega\rho\tau$ means here.

⁹ B $\alpha\varrho\beta\omega\tau\epsilon\beta \text{ M}\pi\epsilon\varrho\omega\phi\eta\rho$.

time. And Eulogios, the true Christian and his wife Euphemia, [70] true to God, did not relax their offerings, and first-fruits, and charities on festival days¹ which they had been wont to give to the poor and the sick; and they did not cease their offerings, but continued them as formerly. And he gave away that which he had laid by, and when that had come to an end, he spent everything that he had. When the day² of the martyr drew nigh, Eulogios spake with his wife, saying, "Behold all the people of the city³ are going to the shrine of Saint George, but we have no income, this year to give; behold, O God, may Saint George look⁴ upon our affliction." His God-loving wife answered and said meekly to him, "I know, brother, that we have nothing, and that there is none⁵ to lend us anything,⁶ for we are poor, but behold,⁷ I have two garments,⁸ take this good one and sell it for money, that our offering to the shrine may not cease." When Eulogios heard these things his eye filled with tears and they both wept. And again Eulogios spake with his wife concerning the cost and the carrying out of the journey. The blessed Euphemia answered and said, "O good brother, rise up and go to thy neighbours, perchance God will cause them to have compassion upon thee and to lend thee the money⁹ wherewith thou shalt be able to supply thy wants and to go to the shrine in peace. If they will not lend thee money, then give this garment to the people who are going to the shrine, and God's will be done." And Eulogios hearkened to her, and rose up and went [71] to a neighbour of his, and said to him, "I want to speak with thee on a certain matter;" and he replied, "Speak, beloved brother." Eulogios said to him, "Behold the day of Saint George

¹ B ΝΕΜ ΝΟΥΑΠΑΡΧΗ ΝΕΜ ΝΟΥΕΖΟΥ.

² B ΝΙΕΖΟΥ. ³ B ΠΙΡΩΜΙ ΤΗΡΟΥ ΝΤΕ ΤΑΙΒΑΚΙ.

⁴ B ΝΑΥ. ⁵ B ΟΥΟΣ ΟΝ ΝΜΟΝ.

⁶ B ΝΑΤΕΝΖΟΥΤ ΝΑΝ ΧΕ. ⁷ Read ΖΗΠΠΕ.

⁸ B ΝΤΗΙ ΝΗΙ ΕΤΤΟΙ ΖΙΩΤ.

⁹ B ΝΑΚ ΩΑ ΠΙΕΡΜΗΚΙ ΝΤΕ ΤΑΙΩΗΝ.

draweth nigh, and I do not wish to cease this year from giving the little gift which I am accustomed to give to his shrine; but behold I have¹ nothing at all this year to give, for thou knowest all that has happened to me. And now, neighbour, perhaps I may borrow² some money from thee until God show me a way in which I can work and make it up." And while Eulogios was speaking,³ his neighbour's eyes filled with tears, and he said to him, "O good brother, why sayest thou such things as these⁴ to me who have been thy servant until this day? and why speakest thou such things as these to me about money? As God liveth,⁵ hadst thou asked me for ten pounds in gold I would have given them to thee that I might obtain the blessing⁶ of the martyr. But behold⁷ now, I have here three pounds in gold, take them, and if thou needest⁸ more I will give it to thee." And Eulogios took them and brought them to his wife, saying, "I believe on God and Saint George, and if we cast all our care upon God, he will have mercy upon us again." His wife said to him, "God hath set apart the money for thee." And he said, "Thanks be to God and His holy martyr⁹, for when I went to such and such a man and told him¹⁰ everything, he said to me, 'If thou art in need¹¹ of more, come hither to me, and I will give thee what thou needest,'"¹² and she rejoiced greatly, and thanked God. Then Eulogios rose up and embarked with those who were with¹³ him, to go to the shrine of Saint George. And behold, [72] the man who had stolen the property of Eulogios meditated within himself, saying, "I know that I have sinned from my youth up, without counting the great sin which I committed when I

¹ Read ἸΤΟΤΕΝ ΑΝ.² B ἸΠΟΥΩΑΠ.³ B ΖΟCΟΝ ΝΑΨCΑΧΙ.⁴ B ἸΝΝΑΙ ΜΗ ΖΑΝΚΕΟΥΟΝ.⁵ B ϥΟΝΒ ΔΕ.⁶ B ΖΙΝΔ ἸΤΕ ΠCΜΟΥ.⁷ B ΙC ΖΗΠΠΕ.⁸ B ΑΚΩΔΑΝΕΡἸΧΡΙΔ.⁹ B ΠΕΨΜΑΡΤΥΡΟC.¹⁰ B ΔΨΤΑΜΟΥ.¹¹ B ἸΤΕΚΕΡἸΧΡΙΔ.¹² B ἸΠΕΤΕΚΕΡΧΡΙΔ.¹³ B omits ΕΘΕΝΕΜΑΨ.

rose up against my neighbour and slew him craftily, and I shall suffer everlasting punishment for the sake of the things belonging to other people. Behold now¹ the day of the martyr draweth nigh, I will arise and go to his shrine, and will pray there and make a small offering that peradventure he may receive me favourably before God, and show mercy to my miserable soul." And it came to pass that when Eulogios came to the shrine of Saint² George he with those who were with him, prayed; and they came to the steward and handed in their gifts to him. And the steward knew Eulogios from his being accustomed to come to the shrine year by year, and he ate and³ drank with him. When it was morning they came into the shrine and prayed, and they stood up until the service (σύναξις) was ended, and Eulogios and his fellow citizens came out and walked to the market place. And behold the Egyptian who had robbed the house of Eulogios came in through the door of the shrine dressed⁴ in the dress⁵ of Eulogios with the money tied up in it; and they knew him immediately and ran upon him and laid hold of him, for he wished to flee away. Then they bound him and carried [73] him to the steward, who said to him, "What hast thou done with the things thou hast stolen?" and he said, "I have stolen nothing. O my master Eulogios, thou knowest⁶ that I served thee for two years, and that I never stole anything from thy⁷ house; and this dress (?) is one which I bought in⁸ the market." The steward said to him, "If thou wilt come in with me to the altar of Saint George, and wilt swear to me in the name of God and Saint George, saying, 'I have not stolen',⁹ thou shalt depart." And the thief was glad that he was going to escape, and he cried out, saying, "I will swear wherever thou pleasest,

¹ B ἴθι οὖν ἄγε.² B ἡπιότιος.³ B omits οὐδὲ.⁴ B τοι ἔκωφ.⁵ B κασοῦλα. I do not know the exact meaning of this word.⁶ B σῶον.⁷ B περὶ.⁸ B ἐβολῆ.⁹ B ἂν περὶ ταῖς ἀποκαταστάσεσιν.

and in whatever manner thou pleasest;" and the steward took him [in] that he might take the oath. And the steward said, "... this man chooseth death rather than life. For I say unto you that when a man takes an oath¹ it is received in the presence of God before he can smite² the earth thrice with his foot. As for me, Saint³ George has already told me in a dream during the past night, saying,⁴ 'They will bring to thee to-morrow a man who has stolen what belongs to me, do not let him go, but punish him until he gives up to thee everything that he has stolen'; but I did not understand the vision⁵ until this moment." And he commanded two new whips to be brought⁶ to him, and when they were brought they beat the Egyptian with many stripes; but the thief kept his mouth shut and did not⁷ speak at all. Then the steward took an oath, saying, "Thou shalt either be beaten with these whips⁸ until thou shalt die, or thou shalt restore the things thou hast stolen." And he commanded them to strip his clothes off him, and to beat him with [74] many stripes; and when they had taken off his clothes they found money⁹ inside. They said unto him, "What are these?" and he cried out, saying, "Master, I have sinned," and he admitted [his theft] before the multitude¹⁰ in the shrine¹¹ of Saint George, and confessed everything that had happened to him; and when they had beaten him with many stripes they cast him into a dungeon, and they left him without food¹² and water to die. When Eulogios had received the money he gave¹³ sixty pounds in gold to the shrine, and made a great feast to the poor and the sick, and he rejoiced, and thanked God and Saint George who worked mighty deeds and miracles. Now the money which they had

¹ В аѣнаѡрк. ² В пѣрѡмѣ † Ꙗ. ³ В ѡпѣлагѣос.

⁴ В ѡннѣтаѣрколпоу тѣроу. ⁵ В ѡпѣѡрома.

⁶ В аѣеркеѣѣѣн ѣѣѣнѣ наѣ ѡмаклави.

⁷ В наѣсахи аѣ. ⁸ В пѣксѡма наѣ ѡпѣамаклави.

⁹ В ѡпѣноуѣ. ¹⁰ В ѡпѣмнѡ. ¹¹ В ѡпѣтопос нем.

¹² В ѡаѡѡѡм. ¹³ В аѣ†.

found with the thief amounted to more than five thousand pounds in gold. After these things Eulogios besought the steward and the man was set free,¹ and Eulogios gave him three pounds in gold and the dress which he had worn, and sent him away in peace. When the man saw the compassion of Eulogios and the mighty deeds and miracles of Saint George, how that he had told the steward [about him] in a dream, he gave the three pounds in gold to the shrine of Saint² George, and ministered unto the sick until the day of his death; and Saint George received him favourably and forgave him his sins.

After these things Saint George appeared to Eulogios by night, and said to him, "God hath heard thy prayer and hath accepted thy alms, saying, 'I know of thy charity to the poor [75] and the sick, and I will show mercy unto thee in this world and in that which is to come'.³ When thou shalt wish to return to thy house thou shalt find another ship, greater than thine which was lost, laden with stores⁴ and wood; take it to thy city that thou mayest build⁵ a shrine in my name, and I will bless thee, and thou shalt lack no good thing during thy life." And it came to pass that when it was light Eulogios told the people everything that Saint George had told him during the night, and they marvelled greatly; and they embarked in their ship and sailed to Antioch. And behold Saint George brought the ship of Eulogios to meet them laden with cypress wood and many good things. And Eulogios and those that were with him knew it, and they rose up and went up into it rejoicing, and they brought the ship to Antioch, and told the whole city; and when the people heard it they glorified God and Saint George. Then Eulogios gave great charities to the poor and the sick and the orphans on the day of Saint George, and his prayers and offerings and first-fruits continued in the church always. And he built a glorious shrine in the name of Saint George the holy martyr, and he and his wife and children ministered therein

¹ B ἀρχω.² B ἑπιὰγειος.³ B φηθενηου.⁴ B ΝΕΜ ΘΗΚΗ.⁵ A break occurs in B here.

until the day of his death. And Saint George received him favourably before God, who made him a partaker in the heavenly Jerusalem, the place which he desired greatly, and he kept the festival with all the saints.

The ninth miracle of Saint George.

[76]

And it came to pass during the reign of Diocletian the lawless idolater who destroyed the whole earth, that there was a certain general under his authority whose name was Euchios; and he was savage in appearance and of an exceeding wicked disposition. And the emperor Diocletian appointed him three thousand soldiers, and sent them into Egypt to overthrow the churches and to build temples to polluted idols in every place. When this man had come into the country of Egypt he appointed governors in every city and counts and dukes, and commanded them to bind all the Christians throughout their dominions; and he inflicted great punishments and fearful tortures upon them, and finally cut off their heads with the sword; and they became martyrs and died for the name of our Lord Jesus Christ. And he sent an edict throughout the whole land¹ of Egypt, and all the churches were overthrown, and temples of idols were built, and devils worshipped in them.

After all these things it came to pass that the Good God remembered all the evil which the impious emperor Diocletian had wrought, and the innocent blood of the saints, the holy martyrs which he had poured out. And when his end drew nigh, he called to Euchios the general, and said to him, "I know that [77] thou art a prudent man, and that thou dost perform the decrees and commands of the emperors. Rise up now and take soldiers and the edict of the emperor to help thee, and depart quickly into Syria of Palestine, and go first to the shrine of him that is called George, and overthrow it to its very foundations. For I cannot bear to hear tell of the mighty deeds of magic which are

¹ Read ΚΑ2.

wrought¹ in the name of him whose head Dadianus the Persian cut off several years ago. And the Christians have built a shrine to his name, and they perform mighty deeds and signs by works of magic so that his name may be magnified in all the land, and many people have forsaken the glorious gods and follow after the mighty deeds of that man, and become Christians." So Euchios the general made obeisance to the emperor and took the edict, and the emperor appointed him three thousand soldiers and sent them to Syria,² and commanded him, saying, "Thou shalt first destroy the shrine of Saint³ George. Then thou shalt pull down all the churches and⁴ bind all the Christians and cast⁵ them into prison. And thou shalt punish them and inflict fearful⁶ sufferings upon them, and thou shalt cut off with the sword the heads⁷ of those who will not worship our gods,⁸ and shalt spare them not."⁹ Then the general took the soldiers with him, and [78] he embarked them in ships and sailed to Syria. When they came to the port of Saint George, they all went quickly¹⁰ into the city with swords, and weapons,¹¹ and bows and arrows¹² in their hands, and the whole city was disturbed by the multitude of the soldiers. And Euchios, like Holofernes¹³ of old who was the chief general of Nebuchadnezzar, went into the shrine of Saint George in great pride holding a staff in his hand, with a

¹ Read ΕΤΑΓΘΑΜΙΩΟΥ.

² B begins again here with the letters ρια.

³ Β ἸΠΠΑΡΙΟΣ ἸΩΟΡΠ ΠΑΙΡΗΤ ὈΝ ΕΚΕΩΟΡΩΕΡ ΗΕΝ ΠΙΜΑ ΕΤΕΜΜΑΥ. ⁴ B omits ΟΥΟΣ.

⁵ Β ΕΚΕΞΙΤΟΥ ΕΠΙΩΤΕΚΟ ΟΥΟΣ ἸΤΕΚΤ ἸΩΟΥ.

⁶ B omits ΕΥΗΟCΙ ΟΥΟΣ. ⁷ Β ΕΚΩΛΙ. ⁸ Β ἸΝΕΙΝΟΥΤ.

⁹ Β ἸΠΕΡΤΑCΟ ΕΡΩΟΥ. ΤΟΤΕ ΠΙCΤΡΑΤΥΛΑΤΗC ΝΕΜ ΝΗΘΕΝΕΜΑΥ ΑΥΤΑΛΗΟΥ ΕΝΙΕΧΗΟΥ.

¹⁰ B omits ἸΧΩΛΕΜ and has ἸΘΩΟΥ ΔΕ.

¹¹ B omits ΝΕΜ ΖΑΝΖΑΡΜΑ.

¹² B omits from ΝΕΜ ΖΑΝCΘΗΝΕΥ to ΟΥΕΖ ἸCΩΥ.

¹³ Judith ii. 4.

multitude of soldiers following after him.¹ When he had come into the shrine² and saw the lamp burning to Saint George, one said [to him], "Look at this senseless thing," and he said, "I see the folly of the Christians, and if the god of this people were not blind the sun would give him light and he would have [no] need of a thousand lamps to give him light." And he took the stick in his hands and smote the lamp, saying, "What is this?" and the lamp broke and fell in fragments upon him and some of the soldiers; and a little piece of glass stuck in his head without his knowing it, and every part of his body which the oil from the lamp touched became leprous. And he thought that that was all that would happen to him, and said to the soldiers, "Until to-day we have heard only with our ears that there is a magician in this place, but to-day we have seen [that there is] with our eyes, for look and see³ what has happened to my hands and feet;" and the multitude of the soldiers round about him marvelled at the power of the holy martyr who had [79] made him leprous. And his head pained⁴ him exceedingly and he said to the soldiers, "Let us rest here until the morning;" and he was greatly ashamed because of the multitude of the soldiers round about him. And since all the people of the city were Christians, none of them would take him into their house, for they were angry with him on account of the lamp of the shrine which he had broken; and they went out and left him there. Then he rose up and went forth ashamed, and when he reached the door of the shrine and was coming out, his head became dizzy and he fell headlong on the ground, and his whole body trembled and he was unable to stand. Then the soldiers

¹ B omits from ΕΤΤΕ to ΟΥΟΣ.

² B ends with the words ΕΤΑΧΘΕ ΕΒΟΥΝ ΕΠΙΤΟΠΟΣ ΜΠΑ-
ΡΙΟΣ ΠΕΧΑΘ ΧΕ ΑΝΑΘ ΕΠΑΙΤΖΗΤ ΧΕ ΓΕΩΡΓΙΟΣ ΟΥΟΣ
ΝΑΘΧΩ ΜΜΟΣ ΧΕ ΑΙΝΑΘ ΕΘΜΕΤΑΤΖΗΤ ΝΝΙΧΡΗΤΙΔΑΝΟΣ ΝΗ
ΕΡΕ ΝΑΙΝΟΥΤ ΝΤΩΟΥ.

³ Read ΝΤΕΤΕΝΝΑΘ.

⁴ Read ΤΚΑΣ.

came round him and carried him into their house, and they ate and drank, but he could taste nothing for his head was suffering great pain. When the evening had come the soldiers went to bed and slept, but Euchios saw a vision in this wise. He saw a soldier whose name was George shoot an arrow into the air, and the arrow stuck in his head, and he cried out with a loud voice saying, "George, George," and straightway awoke from his slumber. When those who were in the room with him heard the cries they said, "Master, to whom dost thou speak?" and he was ashamed to tell them his dream, and he kept his mouth shut, not wishing to utter the name of Saint George from his lips at all. When the morning had come he was suffering greatly from [80] the piece of glass in his head, and he cried out with loud cries frightening the soldiers and saying, "Take me up, and let us go into our own country that I may not die in this foreign land." And all the soldiers rose up joyfully, and embarked in ships, and sailed to Antioch greatly ashamed; and the head of the general suppurated and became very putrid,¹ and on the third day God smote him and he died. And after five days his whole body became a mass of worms and very putrid, and the soldiers took him and buried him in the sea. When the soldiers had come into Antioch they showed the emperor everything that had taken place, and they told him of the mighty deeds and miracles which they had seen in the shrine of Saint George. But Diocletian the lawless and hateful apostate did not believe these things, for God wished to destroy him by an evil death on account of all the evil deeds he had wrought upon the saints. And he

¹ It is very probable that the writer of these miracles had in his mind the malady and death of Galerius of Dacia thus described by Lactantius, (*De Mortibus Persecutorum*, p. 64, Paris edit. 1710): *Nascitur ei ulcus malum in inferiori parte genitalium, serpitque latius Repercussis medullis, malum recidit introrsus, et interna comprehendit, vermes intus creantur. Odor teter non modo per palatium, sed totam civitatem pervadit. Nec mirum, cum jam confusi essent exitus stercoris et urinae. Comestus a vermibus, et in putredinem corpus cum intolerandis doloribus solvitur. Clamores simul horrendos ad sidera tollit, quales mugitus fingit saucius taurus.*

hardened his heart like Pharaoh of old, and said to the soldiers, "Ye have slain this great general of the empire, and ye utter these foul lies, saying that George the Galilean worketh mighty deeds and miracles. Now by our glorious gods, I will go myself to the shrine, and if I find that ye have foully lied I will cut off all your heads with the sword. And I will take an army there with me and will put the whole city to the sword, I will uproot the shrine to its very foundations, and I will make the Christians [81] worship idols in it."

After these things Diocletian arose and gathered together all his army, and prepared ships for them to embark in and sail to Syria: and he made a herald proclaim throughout the whole city, saying, "Prepare yourselves, O soldiers, for we are going to Syria to overthrow the shrine of the arch-sorcerer of the Galileans." Now while the words were in the emperor's mouth, behold the holy archangel Michael and Saint George came down from heaven and overturned under him the throne upon which he sat, and the golden pomegranates which were on the top of it struck his eyes and crushed in his eye-balls.¹ And he cried out with a loud voice and wept, saying, "Woe is me, O my Lord, woe is me; O Lord God the Good, I have sinned, forgive me, for I have wrought great evil to Thy servants upon earth; O God, forgive me, for I am a sinner." Then the voice of the holy archangel Michael came to him straightway, saying, "There shall be forgiveness to thee neither in this world nor in the world to come: and now thy dominion has passed away and is given to Constantine who is more excellent than thee thousands of times." And all the multitude of the soldiers and all the senators who were assembled² in the royal presence heard the voice of the archangel Michael speaking, and they marvelled at what had

¹ It is said that Diocletian could neither eat nor sleep, that he wept and sighed continually and that he died of a lingering disease assisted by melancholy and despair. Some accounts say that he perished by his own hand. See Eusebius, *Hist. Eccles.*, viii. 17, and Tillemont, *Histoire des Empereurs*, iv, p. 54.

² Read ΕΤΘΟΥΗΤ.

[82] suddenly happened from heaven. And they straightway arose and cast him forth from the royal office, and they brought in Constantine in his stead and robed him in royal apparel. And he was a lover of God, a lover of charity, a lover of man, a lover of goodness and of every person. He went to Church morning and evening every day; he made large assemblies at the Holy Communion, he prayed to God with great earnestness; he gave away large charities and gifts: and he, and his house, and his mother, the God-loving Queen Helena,¹ feared the Lord always, and they praised and blessed and thanked our Lord and God and Saviour, Jesus Christ, through Whom be all glory and adoration and honour meet for the Father and the Son and Holy vivifying and consubstantial Spirit with Him, now and always and for ever and ever, Amen.

[83] *The Encomium which the blessed Abba Theodotus,² Bishop of Ancyra³ of Galatia, pronounced on the day of the glorious commemoration—which is the twenty-third of the month Pharmûthi⁴—of Saint George, the martyr of Diospolis⁵ of*

¹ The True Cross was discovered by Helena in the year 326.

² Theodotus the twelfth Bishop of Ancyra in Galatia lived in the early part of the Vth century. According to our Coptic text he filled the office of Bishop seventy-five years and died at the age of one hundred and eighteen years (see page 171). He was present at the council of Ephesus (not Nicaea, as the Coptic text leads us to believe) in A. D. 431, and supported Cyril in his attacks upon Nestorius. Theodotus episcopus Ancyrae consentiens sanctae synodo, subscripsi. See Labbé, *Sacrorum Conciliorum Collectio*, t. iv, col. 1363; Le Quien, *Oriens Christianus*, i, col. 463, 464. For a list of the works extant of Theodotus see Cave, *Script. Eccles. Historia Literaria*, i, p. 325, ed. London 1688; Migne, *Dict. de Patrologie*, iv, col. 1606; Assemânî, *Bibl. Orient.* ii, pp. 295, 303; and for the extant Syriac versions of his works see Wright, *Cat. Syr. MSS. in the British Museum*, pp. 717, 776, 790.

³ Ancyra or Angorah, Ἀγκυρα, was called Sebaste after Galatia became a Roman province about the year B. C. 25.

⁴ I. e. April 18.

⁵ Diospolis, 'the city of Jove', was the classical name given to the city ܠܕ Lod, Lydda, which was built by Shemed the descendant of Benjamin, 1 Chron.

Palestine, the sun of the truth, the star of the morning, the mighty man of the Galileans from Melitene and the valiant soldier of Christ; and he showed forth his family relationships and the mighty conflicts which he endured, and the honours which he received in heaven; in the peace of God, Amen.

It is meet and right and fitting for our souls, O holy beloved, that we should commemorate the sufferings and honourable contests of the saints, and more especially of Saint George the mighty, the most excellent and honourable athlete and warrior—whose festival we celebrate to-day in this glorious commemoration—who has shown himself to us approved by God and lovable before men, by reason of the righteous deeds which he displayed, through which he was worthy of being called into the healthful sufferings of Christ and of bearing wounds in his body for Christ's sake. He was perfect in great¹ endurance, and mighty valour, and a pure^[84] heart, and in giving up his entire will to God through the great zeal which he had in his heart towards God, and in the fear of Him which he had within him, which bore fruit plentifully to Him a hundredfold, sixtyfold, and thirtyfold. Moreover, he forsook his own will, and the multiplying of his great wealth, and his servants, and all his riches, and hearkened unto the voice of God, and took up his cross, and walked after our Lord Jesus, following after Him with an upright heart. On this account he received so great honour from Christ that He spake to him with an oath, saying, "Among all the martyrs who have existed there shall not be one like unto thee in heaven, neither shall there be any like unto thee for ever."² He burned with the Holy Spirit and

viii. 12. It was inhabited by the Benjamites after the captivity (Neh. xi. 35; 2 Esdr. xi. 31, 34), and was destroyed by Cestius Gallus about A. D. 65. It is situated about 12 miles from Joppa and about 23 from Jerusalem. Its Arabic name to day is ج. See *The Survey of Western Palestine*, name list to sheet 13; and Lié Quien, *Oriens Christianus*, iii, col. 581.

¹ Read 𐤍𐤏𐤍𐤓𐤕, and in line 4 read 𐤍𐤏𐤍𐤓𐤕.

² Read 𐤕𐤁 𐤁𐤏𐤓.

performed his daily life with zeal that he might be among those that are chosen and that benefit our souls. In short, he performed the whole will of God and put himself beyond the reach of every thought which could offend the soul. He lived in the service of God, and was remote from the vain sights of this life which are like dreams and which pass away quickly like shadows. For this reason he longed for heaven, remembering what the blessed Paul said,¹ "If ye be risen with Christ, seek after the things which are [85] above, where Christ sits at the right hand of God," and "Remember the things which are above and not those which are upon earth." Neither his father's rank of Count, nor the high birth of his mother, nor the glory of his soldierhood could overcome the decision of the truly noble and holy Saint George, neither could any one of these lead him astray or seduce him to forsake his piety and firm decision and perfect faith. The grace of God protected him in every thing concerning which he was anxious, and he feared God who watched over him, and God strengthened him on every side, like a precious stone of adamant, that he might never be moved. On this account when the time of persecution came, the heart of the holy Saint George was ready, and when God called him into the holy contest he was prompt to obey. Moreover, he went to the holy contest and marched through it by himself: and when they tortured him he became valiant, and was firm and resisted his enemies. He fought with impious governors and received the crown incorruptible for ever, and an imperial sceptre and royal throne from the true [86] and holy Bridegroom our Lord Jesus Christ. And not only himself, but multitudes of souls received crowns through him during the seven years in which they tortured him. If God in His true knowledge permit us, we hope to make manifest to you in this encomium the exalted honours of Saint George, the valiant athlete and soldier of Christ, the holy and noble man of Melitene. For the subject under discussion weighs upon us and compels us to show you everything truly. My heart rejoices greatly within me

¹ Colossians iii, 1, 2.

this day and urges me to speak more especially in honour of Saint George the great luminary, whose festival is celebrated to-day throughout the whole world. To him the Lord testified by oath, saying, "I swear by Myself and by My Holy Father, and the Holy Spirit, that among all those born of women there is not one like unto John the Baptist,¹ and that in the whole Army of Martyrs there is not one like unto thee, neither shall there be one like unto thee for ever. For thou shalt be more exalted than they all in the kingdom of heaven, and they all shall call thee 'George the beloved of God the Highest.'" I am afraid, O my beloved, to begin to speak in honour of this great illuminator and warrior, for I know the poverty of my intellect and the feebleness of my halting speech and that I shall not [87] attain to the measure of his exalted and excellent contest. But I hope and trust that the Lord will send me the rays of the light of that valiant man to illuminate my heart and to quicken my halting tongue, that I may speak a few words in his honour to a Christ-loving congregation. And since the description of the honour of this valiant man, O beloved, is above the conception of every man upon earth, more especially of my humble tongue, I, who desire to speak in honour of holy Saint George, the valiant martyr, need wisdom from the Lord and a celestial tongue that I may not omit anything of the mighty and exalted contests of that noble and valiant man, which he fought before all people through his great² endurance and bravery. And also, he is honourworthy for each deed of valour which he wrought with great sufferings and a great number of contests: and if the Lord permit³ we will set before you a few of them. But meanwhile we will set before you the qualities of which we have spoken of this brave soldier of Christ, Saint George. And what are these qualities? His upright and unwavering faith in God; his certain hope; his sincere love; his compassion for every one and the whole human race; his gentleness to all creatures, both great [88]

¹ S. Matt. xi. 11. ² Read **τερνωτ**.

³ Read **πῶς † ἡπαίρητ**.

and small; his benignity; his goodness; his zeal; his patient endurance of the cares of this life; his good disposition and the joy of his soul; the blamelessness of his heart; his taking his stand at the tribunal boldly; his freedom of speech before the governors, entirely without shame or fear of man, as David the Psalmist said, "I will speak thy testimonies before kings, and will not be ashamed;"¹ his patient endurance of tortures with great² joy of heart; and the other sufferings which he bore for the sake of our Lord Jesus Christ. Of these contests we will set forth a few before you, as we promised to do in the beginning of the preface: the contests about which he heard that blessed voice of the Lord, saying, "As My Father has appointed Me a kingdom, so also will I appoint you who stand with Me in My temptation an unending and indestructible kingdom for ever."³ And again, "Ye shall eat and drink with Me in my kingdom."⁴ By reason of the words full of joy and every happiness Saint George [89] was especially ready for the strife: and the remembrance of those good things made suffering light to him. He bore every thing with a ready will, for he was gladly prompt in every thing. Nothing stood in the way of his rigid resolution to suffer, for the sufferings of this world prepared him for the good things of the world to come, and patient endurance prepared for him the crown incorruptible for ever in heaven. We have extended our preface until now, O beloved, and have not as yet set forth before you the glorious and marvelworthy sufferings of Saint George the athletic martyr of Christ who warred and fought against impiety. But now we will proclaim to you the things which we have set down, together with those which we shall say after them.

Now it came to pass in times of old that when Dadianus, the great king of the Persians, had obtained sovereignty he ruled over the whole world. Now it is said of this tyrannical governor that he was lord of the whole world, but the true Lord of the world, Who is over all things and Who gave us this dominion was not known. And everyone carried his life in his hand for he

¹ Psalm cxxix. 46. ² Read ΟΥΝΙΩΤ.

³ S. Luke xxii, 28, 29. ⁴ S. Luke xxii, 30.

knew that the devil, the father of all wickedness, was envious of our race at all times. Now when the devil saw the faith of Christ increasing day by day throughout the whole world, he was filled with great envy, and entered into the heart of that [90] impious governor Dadianus, who was more wicked than any one else on the whole earth, and who hardened his heart like Pharaoh of old and raised up a great persecution against all Christians. And he sat down and issued an edict to all the world in which was written as follows. "Inasmuch as a rumour has reached my ears that He whom Mary bore, and whom the ravening wolves of Jews slew, is to be worshipped and served by all people, and that Apollo and Poseidon and Hermes and Zeus and Artemis and the rest of the gods are not to be worshipped, I write to you, O all ye governors of the whole world upon whose heads rests the authority of the empire, that ye may all come to me with your followers, counts, generals, soldiers, tribunes and rustics, that ye may know what I wish to ask of you." And he sent copies of the edict throughout the whole world. And sixty-nine governors, each with his retinue, were gathered together from all parts of the world, and came to him at the end of five years: and when they came to him, the whole country was in an uproar by reason of the greatness of the vast and innumerable multitude of those who were with them.

When that wicked tyrant saw that they threw themselves [91] down at his feet and worshipped him and gave him gifts, his heart was puffed up exceedingly, and he roared like a lion: and he feasted with them for seventy days, and did not sit in judgment at all, for he feasted every day. After seventy days Dadianus, the impious, godless, and senseless governor, (and sixty-nine other governors, making seventy godless governors in all), sat upon the tribunal and caused them to bring before him all the instruments of the torture-chamber; the instruments for trial, the iron bars (?), the axes, the two-edged swords, the saws, the wheels, the iron hooks, the scrapers (?) of brass, the brazen cauldrons, the knives for splitting the tongue, the iron hands for splitting the bones, the large knives with saw-like edges, the workmen's

chisels into which were fitted sharp pieces of iron, and other instruments of torture which we cannot describe. Now all these had been prepared by the governor for those days. And the tyrannical governor swore an oath before the sixty-nine governors and the whole army, saying, "If my hands find any persons throughout the whole world who are doubtful about serving the gods concerning whom we have given commands, I swear by the might of my kingdom that I will torture them with all these [92] instruments which lie before me, I will smash in their skulls, I will saw off their legs, and I will take out their brains through their nostrils. And as for you, O governors, and everyone who hears me to-day, go ye all and worship the glorious gods that ye may receive the more honours from my majesty. But as for those who will not obey me and who believe on Jesus Whom the Jews crucified, I swear by the might of my kingdom and the crown upon my head, that I will lave all these instruments in the blood of their own bodies and in the blood of their sons and tender daughters, that I will confiscate all their property, and that I will burn them alive;" and the governors and all the multitude cast themselves down and worshipped the polluted gods. When all those who believed in God heard of this oath they were dismayed and terrorstricken by reason of the storm which had risen up against the church of Christ.

Thus three years passed over the world without any one daring to utter from his lips the words, "I am a Christian;" and there was much tribulation of heart throughout the whole world, and no one uttered the name of the Lord from his mouth. But listen, O beloved, and I will declare to you what happened after these things, for it is time to lead you to this honourable man and champion of Jesus Christ; this valiant conqueror; this veritable pearl of God; this new David who destroyed Goliath, which is the devil and his wicked dragon; this sun of truth in the [93] heavens; this [luminary] whose radiance and light illumined the whole world; this man whose festival is celebrated to-day throughout the whole world.

Saint George, the beloved of God and His angels, came

from the country of Cappadocia, and was the son of the governor of Diospolis. His father, an exceedingly orthodox man, died and left the righteous man, then ten years old, and his two sisters, one of whom was called Kasia and the other Mathrôna. Now they were exceeding rich in gold and silver; and they had men-servants and maidservants in exceeding great numbers, and immense herds of cattle, and fine horses, and countless flocks of sheep. In short, there was none like unto them in all Palestine and its borders, and all the city loved them because of the good deeds which they wrought for everyone.

Shortly after the death of Saint George's father, a new governor was appointed over the country of Palestine in his stead; and he was a great lover of God. And he knew of the rank of the righteous man and of the good birth of his parents, and he had no child except a daughter two years old. When he came into the city with a mighty following, such as befitted his dignity and honour and greatness, he sent and fetched the holy youth, Saint George, and kissed him many times, and wept for the [94] removal of his father by death. And afterwards he entreated his mother to give him Saint George that he might be to him as a son, and that he might appoint him general over all the multitude that was with him; and she gave him. And he sent him to the king with one hundred soldiers, and he wrote to the king concerning him and showed him his rank and the good birth of his parents. When the king had read the letter he rejoiced in Saint George greatly, and immediately appointed him general over five thousand men, and wrote down that he should receive three thousand pieces of money every month besides his taxes for the public treasury which were remitted to him; and the king sent him back to the eparch with much royal pomp.

When Saint George came back to his house, the whole city and the eparch came out to meet him, and they carried him into his house with great joy. On the morrow his mother spread out a feast for the whole city, for rich and poor alike, male and female, small and great; and she distributed much money among the widows and orphans. Then she invited the eparch and all

his company and made a great feast for them three whole days. And the eparch wrote down Saint George as his son and the heir of everything that he possessed, and he betrothed his daughter to him, and made him lord over all his house: and he was associated with him in the affairs of the government, and lived with him until ten years were ended. When Saint George had com-
[95] pleted his twentieth year he was so exceeding strong and valiant that he was the leader in the fight, and there was no one among all the company of soldiers who could be compared with him for strength and beauty. And the grace of God was with him, and He gave him such beauty and strength that all those who saw him marvelled at his power and youth. When he went into battle he was a terror to those who saw him and to those who stood up against him, and when he rushed upon the battle array of the enemy [seated upon] his horse, he carried his drawn sword in his hand, and cried out to them, "I am George of Melitene, and I come against you in anger;" and straightway the weapons of battle fell from their hands, and he destroyed them all, and carried away their spoil. In short, God was with him in all his ways.

When Saint George had completed his twentieth year, the eparch was anxious that he should celebrate his marriage with his daughter; but he did not know that Christ was keeping him a pure virgin bridegroom for Himself. While the eparch was meditating these things in his heart, he went to his rest in God, and left every
[96] thing that he had to Saint George. And the good God wished to lead this very valiant man to Himself that His holy name might be glorified in him, and He made this suitable counsel come into his heart, saying, "Behold, I hear that Dadianus the governor has gathered together a number of governors to him in the city of Tyre in respect of the boundaries of the empire. I will arise and take gifts and money, and will go and give them to them, and will ask them to make me eparch in the place of my fathers who have passed away." So he arose straightway, and took much money and many gifts, and put them in a ship with himself and his servants, and went to the governors.

When the saint had come to them he left his servants in the ship with all the baggage, and came up to the governors at once. And he met the lawless Dadianus, and saw the idols before him and people offering up sacrifices to them with great zeal. And he was stupefied entirely for a long time and said within himself, "Why did I leave my own house and the beauty of a Christ-loving city in which they worship the Lord of heaven and earth by day and night, and come to these profane and lawless ones who have forsaken God and worship Satan? Why did I seek the rank of count from the hands of these godless and lawless ones? Cursed be these polluted lawless governors and [97] their dominion, which shall pass away in a moment, with them! I know that the Lord will receive me to Himself, and I will not seek a destructible kingdom of this world, but I will seek the kingdom of my Lord Jesus Christ which endureth for ever; and I will not return to my native city to my mother. And now enough of my life in this world, for I will rely upon my Lord Jesus Christ, who endureth for ever, in His goodness to give me strength to die for His holy name, and to take my bones again to my place of sojourning upon earth, and to lay them in the sepulchre of my dead ancestors." When Saint George had meditated these things in his heart he returned to the ship to his servants, and told them everything that was in his heart. And they entreated him, saying, "Master, if it is to be so let us return to our city with the ship, and let no one know for what purpose we came hither." Saint George said to them, "Far be it from me to return to my house to look upon the face of my mother again, but I will die in this place for the holy name of my Lord Jesus Christ, the king of heaven and earth and that which is beneath the earth, the Lord of all things. And now receive ye your freedom and your wages, and swear to me by God the true Almighty that ye will not return to my house again while I am [98] alive, lest my mother and my sisters know of my condition, and bring only death upon themselves. But now receive ye your wages and take each one of you three pounds of gold and ten changes of raiment. and go wheresoever ye please in the whole

world, my city alone excepted. And if ye are alive and hear that I am dead, do me the kindness for Christ's sake to take my body to my native city and bury it." When the servants of the blessed man George had heard these things they wept a long time, but afterwards they saluted him [and went their way]. Now one of them did not return to Diospolis until the holy man consummated his martyrdom, and three of them dwelt with the holy man in the city of Tyre to witness his strife. And the blessed man distributed the great wealth which he had brought among the poor and the infirm, and the gifts which he had brought for the governors he gave away entirely to the destitute; and he gave away his very clothes to the naked.

Then Saint George leaped among the impious governors and cried out, saying, "I am a Christian openly, and I fear not your madness, O governors of violence, for your gods are devils; may the gods who have not made heaven and earth perish from under the whole heaven and let every one who worships them hold his peace!" When the dragon of death, the lawless Dadianus, [99] looked upon him and saw that he was refined in body and fair in face as the light of the moon when she shines, and that he was altogether handsome in his form like precious, pure, white alabaster, he knew straightway that he was well born and that he was the son of an eminent eparch; and he rose up speechless, marvelling at his youth and his gentle answers. And he answered and said to him, "All we upon earth are filled with all the good things of the gods, and we are very dear to them, and thou thyself art numbered with us in honour and majesty, and by thy noble bearing thou showest that thou art of exceeding high rank. And now be it known to thee, O beloved one, the beauty of whose countenance I love, that during the three years which I and the sixty-nine governors whom I have gathered together from all parts of the world, have been sitting here, during these three years I say, we have not heard such a word as 'Christian' uttered throughout the whole world until this moment. I know in my heart that thou art most noble, and that thou art mighty in thy strength and in the multitude of thy riches; but neither

the other governors, nor the multitudes which surround them will regard thee with the same respect. But now, let the matter be manifest to thee, O noble one, it is not only we and the gover- [100] nors that thou hast despised, but thou hast also despised the righteous gods themselves; it is meet therefore for thee to repent, and to be changed in heart, and to worship the gods that they may forgive thee thy first ignorance. As for us and the governors, we will take thee to ourselves as one of our beloved sons, and thou shalt receive from the gods and from us all the greatest honours and imperial rank; and thou shalt be ruler over ten fine cities with their suburbs from whatever part of the world thou shalt choose them." Saint George the truly blessed man answered and said to him, "Cursed art thou, and the lawless governors who are with thee, and the foul idols to which thou givest the name of gods! they are not gods but devils, perish thou and they together!" And the governor was enraged, and said to him, "I spoke to thee as a father speaking to his son, and I advised thee for thine own honour and welfare; and thou hast despised us like a stupid and silly man. But tell me, Whence comest thou? What is thy name? What is the name of thy god? What are the names of thy parents who brought thee into the world? Why hast thou come hither?" Now the blessed man did not wish to reveal his name nor the lofty rank of his parents. And the governor and all the other governors said to Saint George, "O beautiful youth, we adjure thee by Jesus Christ, whom thou [101] callest God, to tell us what is thy name, and the name of thy parents, and the name of thy city, if those who begat thee are alive, if thou hast brother or sister, what thou seekest and for what purpose thou hast come to this city?" Now because they had adjured Saint George by the name of Christ, he declared, saying, "Inasmuch as ye have adjured me by the name of my God I am unable to hide anything from you. I am a Christian, and the son of a Christian, and no one of my family was ever an idolator. My father was Anastasius the governor of Melitene, and was the son of John the chief governor of Cappadocia. When the emperor saw the valour of my father Anastasius, he demanded

him from his father John, the governor of Cappadocia, and appointed him governor over Melitene and the whole country of Palestine. My father Anastasius was twenty-five years of age when he received the office of governor, and the emperor gave him a company of three thousand armed soldiers for the maintenance of his authority over the whole country of Palestine. And Anastasius sought out a noble lady, after the superior rank of the people of Melitene, among the great ones of the town, whom he might take to wife in holy wedlock. And they advised him, [102] saying, 'In all this city there is no one meet for thy rank and dignity and greatness except Kira Theognôsta, the daughter of Dionysius, the count of Diospolis, who is associated with the rule of your majesty, for she is a virgin aged eighteen years, and there is no one [of like rank] in the whole country of Melitene except her father and his house.' And Anastasius commanded, and they straightway brought her father Dionysius, and he gave him her dowry—twice her weight in gold—and many presents, and male and female servants. To her he gave raiment and gardens and fields and vineyards which could not be confiscated, and he took her to wife, and he loved her exceedingly so that he forgot Cappadocia and his parents; and he lived in Palestine until God visited him there. When my mother, Kira Theognôsta, the noble lady, bore me to him, he called my name George after his father's father. And again my mother bore him my two sisters, the name of the one was Kasiâ and that of the other Mathrôna. My blessed father, Anastasius the governor, went to his rest and left me when I was ten years old; one of my sisters was six years old and the other two. After this another governor whose name was Justus, was appointed in the room of my father, and he took the place of my blessed father to me; he moreover appointed me general over five thousand soldiers, and wrote my name to the king to receive three thousand pieces of [103] money every month, and he knew nothing of what was in his house, except what he ate and drank, for it was I who ruled his possession and his house; and he betrothed me to his daughter that I might take her to wife in happy wedlock. And while he

was purposing to carry out our marriage the time of all men came upon him, and he departed from the sojourning of this vain life, and I buried him in the sepulchre of my blessed fathers; may God grant them everlasting rest, Amen! As for myself, I carried out my military duties satisfactorily, and by the skilful working of my lands and the generosity¹ of my mother, I acquired wealth, and with wealth came honours, and then in a ship of my own I came with my servants to this city to present gifts and offerings to you and the other governors that ye might make me governor in the room of my fathers who have passed away. But when I saw that ye had forsaken the God of heaven and earth who had granted royalty unto you and that ye served Satan, I said in my heart, 'Let every kingdom which proceedeth from Satan and his children—which ye are—perish'! And I gave all my gifts and possessions to the lesser brethren of my Lord Jesus Christ, who were more worthy of them than you, and I came to you to chide your folly, for the things which ye worship are not gods, but foul devils. Now, behold, I will inform you of the whole matter, I am a Christian boldly, and I believe [104] on my Lord Jesus Christ; whatsoever ye desire to do unto me, that do."

When the governors heard from him that he came from Melitene of Cappadocia, and that he was the son of the chief governor, they were afraid. And they spake to him with flattering words, saying, "O youth, we know thy rank and the good birth of thy ancestors, come now, listen to us, and let our advice be acceptable unto thee. Offer sacrifice unto the gods, that thou mayest receive from them not only the office of governor held by thy ancestors, but also the rulership over the whole world which we will give thee. Furthermore, next in order to these governors present, thou shalt appoint whomsoever thou pleasest to be counts in every province of the whole world, and they shall be generals and commanders and leaders under thy authority in every place." The just man answered, and said, "This counsel of yours is ex-

¹ Read Π†ΜΑ†.

ceedingly wicked, for it would lead me to destruction with you. And now, O lawless ones, tell me to what god ye desire me to offer sacrifice?" Dadianus replied, "George, we wish thee to offer sacrifice to Apollo who spread out the heavens." The blessed man answered, "If Apollo had in truth spread out the heavens, thou couldst rightly have called him 'God'; and if Poseidon had in truth made fast the earth thou couldst rightly have called him 'God' likewise. Art thou not ashamed, O godless, wicked one and dragon of hell, to call this impure and diabolical idol by the name of 'God'? I will now make mention of some of the [105] saints, not for thy sake nor for the sake of the godless governors who are sitting with thee, but for the sake of these multitudes who are here present. To whom, O governor, wouldst thou compare Apollo? Wouldst thou compare him to the great Peter, the Arch-apostle to whom were given the keys of the kingdom of heaven? Or wouldst thou compare him to the mighty Elijah the Tishbite who was an angel upon earth, and who was taken up to heaven in chariots of fire? Is he not more excellent than the wicked sorcerer Poseidon? or Smaraktos (Scamandros?) the profane who worked enchantment by fire? and who lived with the defiled one, whom they call Timetia (Demeter?) who gave birth to the Saraphin the sea warriors, who on account of their deeds were cast in to the abyss of the sea? In whom wouldst thou believe, O king, in Jezebel who slew the prophets, or in the most exalted Virgin Mary who bore us our Lord Jesus Christ? Be ashamed then, O foolish one, for thy wicked and impure gods are devils."

When Dadianus the governor heard these things he was greatly enraged, and he commanded them to strip off the clothes which he had on and to tie a girdle round his loins and to hang him upon the wooden horse and to torture him until his bones protruded through his skin. Now he was twenty-one years and [106] three months old, and it was on the first day of the new moon of Pharmûthi that they began to torture the righteous man. And his holy body was disfigured with blood; but the blessed man bore such fearful sufferings as these with patience and fortitude.

And they forced iron boots upon his feet and drove iron nails into them; and his blood flowed forth like water. And again they threw him upon his back, and laid a stone weighing six hundred pounds (?) upon his belly until it burst asunder and his bowels poured forth upon the ground. And they beat upon his head with iron-headed bars until his brains poured out through his nostrils white like milk. But he was of good cheer in all these sufferings, for Christ strengthened his soul within him. And again they brought iron knives the edges of which were like saws, and they sawed his flesh into shreds with them; and Dadianus commanded them to bring salt and strong vinegar, and to pour them upon his wounds. Then he made them lacerate his body with hair bands until his bones protruded, and his flesh fell in pieces, on the ground; but the blessed man did not die, for God strengthened his spirit within him. And they threw him upon a wooden bed, and they drove twenty nails through his body into the wooden bed; and they lifted him up senseless, and carried him into the prison. And multitudes of those who were [107] standing by in those days wept for his beauty and his stature and his youth, saying to each other, "Alas for the beauty of this youth from Melitene, and the comeliness of his noble body which these lawless ones are destroying with fearful tortures, such as they have brought upon him this night." And when they had gone to their homes they spake to their wives and children, saying, "Verily we have to-day seen with our eyes in what manner and in what form"; and the whole city was talking about him that night.

And it came to pass that an angel of light appeared to him in prison in the middle of the night, and there was a great earthquake and the city was moved to its very foundations. And behold God came into the prison with thousands of his holy angels, and the whole place was filled with exceeding precious incense. And God called to Saint George, saying, "George, my beloved, rise up healed and without corruption, from the couch on which thou sleepest;" and he straightway leaped up without any pain in his body, and he was like one who had risen up

from a royal feast. Then he cast himself down and worshipped [108] the Lord, but He took him by the hand and raised him up, and saluted him lovingly, and laid His hand upon all his body, and filled him with strength, and said to him, "O beloved one, be strong and of good cheer, for I will be with thee until thou hast put to shame these lawless kings. I swear by Myself, O George My beloved, that as there has never arisen among those born of women one greater than John the Baptist, so there shall never be any one among the martyrs that can be compared with thee, or be like unto thee. And behold these seventy lawless kings shall torture thee for seven years, and thou shalt do many mighty deeds, and shalt die three times, and I will raise thee up again: but on the fourth time I will come to thee on a cloud of light with the celestial hosts and the Prophets and the Apostles and the holy Martyrs, and I will bring thee to the place of safe keeping which I have prepared for thee." When the Saviour had said these words to him, He gave him the salutation of peace and filled him full of joy; and He went up to heaven with His angels. And the blessed man was looking after Him and rejoicing greatly and blessing God until day-break by reason of the words which God had spoken to him. When it was morning, the lawless governor and those who were with him commanded that they should go into the prison and see if the righteous man was alive [109] or not. When they opened the door of the prison they saw the saint standing up praying, and his face shone like the sun, and they marvelled greatly and ran and told the governor everything; and they commanded them to bring him up on the tribune. While they were bringing him the saint said, "My God, my God, hasten to me, O my God, why hast thou forsaken me, my God, haste thee to deliver me." When he had come to the tribune, he said, "O tribune, O tribune, I and my Lord Jesus Christ have come to thee and thy Apollo." And when the lawless ones saw him they marvelled, and said to him, "How is it that no harm has come to thee? and who has healed thee?" The righteous man said to them, "O lawless ones, Ye are not worthy, to hear with your profane ears the name of Him that has healed me."

Then Dadianus was furious with rage, and commanded them to tie the saint to four high stakes and to give him four hundred lashes on his back, and after that to turn him round, and to give him four hundred lashes on his belly; and his lacerated flesh fell to the ground piece by piece and his blood ran like water. And Dadianus made them bring hot ashes and lay them on his body, and pour vinegar and naphtha over his flesh; and he caused eight soldiers and five military tribunes to watch over him in prison until the next day. Now the fire was kindling in [110] the whole body of the blessed man, and he was in great suffering. And the Lord Jesus Christ saw his sufferings and that he was unable to speak at all, and came down from the summit of heaven and spake with him, saying, "I am strengthening thee, O My beloved George, stand forth from all thy sufferings and be of good cheer, for I am with thee." And the righteous man arose, and God laid His hand upon all his body and healed him, and He gave him the salutation of peace, and went up to heaven in glory and honour; and the blessed man sang psalms in prison until the morning. When the soldiers and the tribunes who were guarding him saw what had happened to the saint and that he was strong they marvelled and told the governors. Dadianus the governor said, "George is an arch-magician, but I will hear no more of him until I can bring an arch-magician more powerful than he." And he straightway sat down and wrote a rescript, saying, "Dadianus the governor writes to the whole world, greeting. Let any magician who has power to put an end to the magic of the Christians come hither to me, and I will give him one hundred pounds of gold, and two hundred pieces of silver, and every sort of possession, and he shall be second in my kingdom;" and this [111] rescript was read in every place. And behold there appeared before the governor a magician, whose name was Athanasius, saying, "O king, live for ever! Command this man called George to perform something before thee, and I will destroy his magic." Dadianus rejoiced greatly and said to the magician, "What thing wilt thou do in my presence that I may know that thou canst overcome the magic of this Christian?" Athanasius said to the

governor, "Command them to bring me an ox;" and he commanded them to bring an ox. And Athanasius spoke some words into the ears of the ox, and he split asunder into two pieces. The governor laughed and said, "Verily thou art able to vanquish the magic of the Christians." Athanasius said to the governor, "Let them bring me a pair of scales." And when they had brought them they threw the parts of the ox into the two pans of the scales, and they came out equal to one another. Then Dadianus the governor caused them to bring Saint George to him, and he said to him, "It is for thy sake that I have summoned this arch-magician into my kingdom; thou must either overcome his magic or he will overcome thine." Saint George said to the governor, "The Christian who has taken refuge in Christ never works magic, O impious one." And the saint said to the magician, "Hasten, my son, and what thou desirest to do unto me, do speedily; for I see that the grace of God has drawn [112] nigh unto thee." Then Athanasius took a cup and filled it by his magic, and invoked the powerful names of demons over it, and gave it to Saint George to drink; and when he had drunk it no evil happened to him at all. Athanasius said, "O George, I will give thee another cup, and if no evil happens to thee I myself will believe on thy God." And Athanasius the magician took the cup and pronounced the names of demons more evil than the first over it, and gave it to the righteous man; and he drank it, and no evil happened to him at all. Then Athanasius threw himself down at the feet of the saint, and said to him, "I conjure thee by Jesus Christ to give me the sign of the cross of Jesus Whom thou servest that He may open to me the kingdom of heaven." When the holy martyr saw his faith, he struck the earth with his foot, and there welled up a stream of water filled with an exceeding precious odour. And the blessed man prayed quietly, and Thomas the Apostle came and baptized Athanasius the magician in the name of the Father and the Son and the Holy Ghost, and he obtained the remission of his sins. And the Apostle gave them the salutation of peace secretly and hid himself from them; and straightway the fountain of water returned

to its place. When the governor and those who were with him [113] saw what had happened they were silent and marvelled. And Athanasius cried out before the governor, and said, "I am a Christian, and I thank God and His servant George, that He hath numbered me—the workman of the eleventh hour—among His servants, and I hope that His mercy will receive me through the prayer of George the holy and mighty martyr." And the lawless governors were enraged, and they commanded that Athanasius should be taken outside the city and have his head cut off with the sword: so he consummated his martyrdom on the 23rd of the month Tōbī,¹ on the Sabbath day; may his holy blessing be with us all for ever and ever, Amen.

And the righteous man turned to the governor, and said to him, "Do unto me whatsoever thou pleasest." The governor answered, "By the gods, O George, I will make an end of thee." And he made them gather together workmen and materials (?) to make an exceeding high wheel, and he made them fix in it one hundred sword blades, each a cubit long, and they filled it entirely with very sharp iron knives, and drove deadly iron spikes and hooks into the flat part of the rim of the wheel. And he caused two flat tables to be made [beneath] the wheel having parts filled with spear heads and nails, and parts filled with cooking knives having edges like saws; and there were two poles [114] of olive wood which fitted into cavities, and twenty men worked each pole [to turn the wheel].² Then Dadianus commanded them to bring the blessed man to him, and when they had brought him, he said, "Behold, George, if thou wilt worship Apollo thou shalt receive a sceptre of royalty from me; but if thou wilt still belong to Christ then look upon this machine which I have made, and into which I will cast thee in order to put thy body to the test, O thou valiant soldier!" The saint said, "I belong to Christ;

¹ I. e., January 18.

² I am not certain that my translation of the description of the wheel is accurate, for there are some words in the Coptic text which are not to be found in the dictionaries and the meanings of which I know not. For the description of the wheel according to Metaphrastes see *Acta Sanctorum*, April 23, Appendix p. xiii col. 2.

do unto me whatsoever thou wishest." Then Dadianus commanded them to put him on the wheel and that forty men should make it revolve. When the blessed man saw the instrument of torture which was fixed in the wheel, he feared for himself because he carried flesh which was exceedingly tender; and he said within himself, "I shall not escape with my life this time." Then he straightway spread out his hands and prayed, saying, "I praise Thee, O my Lord Jesus Christ, and I give thanks unto Thee that Thou hast esteemed me worthy of the wonderfulness of healthful sufferings, even as they crucified Thee, my Lord, upon the cross and set Thee between two thieves. And behold they have made a double tearing wheel of torture for me for Thy holy name's sake, O my Lord; Hearken now, O Saviour, to Thy servant George. O thou Being unsurpassed from all time, O Thou unchanging crown of the martyrs, Who hast spread out the heavens like a chamber, Who in wisdom pourest out [115] dew upon all creation when it is parched and dried up; Who hast made the clouds drop down rain upon the earth, on the just and unjust alike; Who hast weighed the mountains and hills in a measure and scales; Who hast rebuked the disobedient, wicked, and lawless ones and hast cast them into the lowest and darkest part of Amenti, where they now are in the bonds and fire of Amenti and are tortured by wicked dragons, rebuke, O my God, all these impious ones, and let nothing stand against Thy command! O Thou Who in the last days didst appear to us upon earth und didst take flesh through the God-bearer, Mary the Virgin, by an unfathomable and unknowable mystery; the true offspring [of God]; Who didst walk upon the waves of the sea and Whose feet were not wetted by them; Who with five loaves of bread didst feed five thousand men, and they were satisfied; Who didst rebuke the sea and the waves and they subsided everywhere, and were obedient unto Thee, for all creation is Thine; let now Thy mercy come upon us and upon me, thy servant George, for with Thee there is mercy, and to Thee and to Thy Good Father and to the Holy Spirit belongeth the glory for ever, Amen."

When he had said, 'Amen', they threw him on the wheel and he fell down upon the cutting machine, and they dragged him [116] over it once, and he was speedily put an end to; and his bones and his flesh were destroyed. Then the tyrant cried out before the governors who were round about him, and said, "There is no god save Apollo and Hermes and Zeus and Herakles and Athene and Scamandros and Poseidon: these are they who have established the heavens, who give dominion to kings and who make the mighty to have power upon earth. Where is now Saint George's God, whom the magistrates of the Jews slew? why has He not come to deliver him out of my hands?" And Dadianus commanded them to take the fragments of his bones and flesh, and the earth which had drunk his holy blood, and to throw them into a dry, waterless pit; and they piled up dirt over it, saying, "Lest the Christians find a fragment of his body, and work miracles therewith." And Dadianus and the sixty-nine governors arose, and went in to eat, rejoicing that they had overcome their enemy.

Then straightway the whole air became black and the sky was covered with clouds, and there were thunders and lightnings, and the whole earth shook to its foundations. And the holy archangel Michael blew with his trumpet, and the Lord came upon a chariot of the Cherubim with thousands of angels, and stood by the pit. And the Lord said to Michael, "Speak unto this pit, saying, 'Give me the blood and the bones and the flesh [117] and the pieces of the righteous man George', for he said, 'I shall not escape with my life this time', that he may understand with all his heart that I am the God of Abraham, and the God of Isaac, and the God of Jacob;" and Michael laid them before Him. And the Lord took the bones in His hand, saying, "O my son George, the hand which fashioned Adam is now about to fashion thee, my beloved." And He breathed into him and gave him the breath of life; and Saint George arose from the dead; and the Lord embraced him and gave him the salutation of peace, and went up to heaven; and Saint George was looking after Him.

And he arose and came to the lawless governors and the soldiers who had thrown him into the pit, and said to them,

"Know, O lawless ones, that I am George whom ye slew and cast into the pit." When the impious Dadianus had considered him, he said to the soldiers, "It is his shade." Magnentius the governor of Armenia said, "It is not his shade, but it is like him." Anatolius the general said to them, "Are ye not ashamed, O godless ones, to hide the truth? Verily this is George, the servant of the living God, whom my Lord Jesus Christ, the [118] Son of the living God, has raised up from the dead; and therefore I, and all the soldiers who march with me, believe on my Lord Jesus Christ." Then the impious Dadianus was enraged and commanded them to take them outside the city, and to divide them into ten parts, and to slay them with the sword. In this manner they consummated their martyrdom on the twenty-third day of the month Mechir, and received their incorruptible crowns. Now there were martyred three thousand soldiers and Anatolius the general and nine thousand people of the multitude who were standing by, male and female, and Saint George stood by comforting them all until they had nobly consummated their martyrdom: may their holy blessing be with us all for ever, Amen.

After these things Dadianus commanded them to throw him on to an iron bed and to fasten him to it by stakes driven through his back. Then he made them fill a brazen vessel with lead and heat it until the lead was as liquid as water, and he made them open the mouth of the Saint and pour it boiling hot into his belly; but no harm happened to him. Then the impious one commanded them to pull the stakes out of his body and to hang him up, head downwards, from the branch of a tree, and to tie a stone to his neck: and he passed ten days and ten nights hanging down until his blood ran out of his nose like water. When ten days had gone by Dadianus the tyrant took him down, and there was a little breath left in him. And he made them [119] lay him upon the ground and hack his body with a sword from the sole of his foot to the crown of his head; and they hacked him to pieces. Then he made them beat his head with hatchets until it split asunder, and they cut off the top of his head and

his legs with axes. And he made them bring a large red-hot iron rod and thrust it through his right ear, and some servants came and drove it through his head until it came out on the other side: and they lifted him up like one dead to carry him to the prison. Now the righteous man was in prison, and was suffering great pain by reason of the tortures of his holy body, and at the third hour of the night when the holy man was in agony the Lord Jesus Christ came to him in prison with His holy angels, and the whole prison was full of light. And the Lord said to him, "George, behold I command thee to arise and stand upon thy feet healed;" and he straightway arose, and he was whole. And the Lord embraced him, and laid His hand upon his whole body, and filled him with comfort, and said to him, "Arise and go to these impious governors and put them and their gods to shame; be of good cheer and fear not, for I am with thee always. And I say unto thee, O beloved George, that there shall be joy in heaven over thy endurance, and the angels shall rejoice over thy good fight. Behold now thou shalt endure the tortures of these impious governors for six years, and shalt [120] die [thrice]; but the third time I Myself will come with My holy angels and will receive thy soul, and will make thee to lie down in the bosom of Abraham and Isaac and Jacob in the Paradise of their joy;" and when the Lord had spoken these things to him, He gave him the salutation of peace and went up to heaven in glory, and Saint George was looking after Him. And he passed the whole night in prayer until the day broke.

When the morning came, the lawless governors commanded them to bring Saint George to the tribune. Magnentius the governor said to him, "O George, I want to see a sign at thy hands, and [if thou do it] verily, by my lord the Sun and by the Moon and by Artemis the mother of all the gods, I will believe upon thy God, Jesus Christ." [Saint George said to him,] "I know that thou dost never speak the truth, but tell me what thou wouldst ask now." The governor said to him, "Behold there are seventy thrones here [made] of different sorts of wood, of which some bear fruit, and some do not. If these, through

thy prayer, bud and put forth roots, and the trees which bear fruit are distinguished from these which do not, I will believe on thy God Jesus." And straightway Saint George bowed his knees [121] and prayed to God. When he had said 'Amen', the Spirit came upon the thrones and they budded and put forth roots. Those which bore forth leaves and fruit, and those which did not bear fruit sprouted with leaves [only]. When Dadianus and the other impious governors had seen what had happened through the righteous man, they were greatly ashamed, and they cried out saying, "A great god art thou, O Apollo, for thou manifestest thy power in dry wood."

And the lawless governor commanded them to put Saint George upon a brass bed and he made them bring two iron nails, each a cubit long, and make them red hot and drive them through his two shoulders into the bed; so the righteous man was pinned to the bed. Then he made them bring an artificer to split his head open with an iron axe, and he made them pour boiling pitch through the opening until it filled his belly and ran out through his *mouth*(?) and ears and from under him. And immediately the fire kindled in his head and in all his body he became as a dead man. And they drew the nails out of his shoulders¹ and cast him into a brass 'ox', and they heated the 'ox' which the blessed man was in for three days with vine and cypress wood. And the Lord looked upon the sufferings of the righteous man and came to him upon a cloud, and extinguished the fire under him, and healed all his body; and the brazen 'ox' [122] split asunder. And the blessed George came forth like one who had been bathing in a bath, and the Lord embraced him, and filled him with strength, and gave him the salutation of peace, and went up to heaven in glory; and Saint George was looking after him. Then the blessed man stood up before the governors without any blemish upon him. And when the multitude saw what had happened they cried out, "One is the God of George, O Jesus Christ, help us." Then the governors caused the multi-

¹ Read ΝΕΡΧΦΩΙ?

tude which stood round about them to be beheaded with the sword: thus five thousand souls consummated their martyrdom and received the crown of life on the tenth day of Phamenôth.¹ And the holy man was encouraging them until they consummated their martyrdom in the peace of God, Amen.

After these things the governors commanded them to bring bundles of thick vine stakes which they sharpened with knives, and when they had set the righteous man upon a stone, they stuck them into his holy body, and they gashed his thighs and stuck them in them. Then they pulled out the nails of his hands and feet, and pricked the places with the sticks, moreover the attendants thrust two sharp sticks up his nostrils into his head. Then they rolled him on the stone and the sticks went into his holy body until his blood ran down upon the ground like a stream of water; [123] and the righteous man suffered greatly during this torture. And then he made them fasten him by his back to a plank of wood and put another plank on his belly, and they nailed the two planks together and so held the saint fast between them; and they brought a huge iron saw and sawed him in two from his head to his feet; so he gave up the ghost. And immediately the governors saw he was dead they commanded a large brass cauldron to be brought, and the body of the saint with his blood and all his flesh and anything of it that had adhered to the sticks and the teeth of the saw to be thrown into it. Then they threw lead and asphalt and *pitch* (?) into it until the flames mounted up to a height of more than fifteen cubits. Now the cauldron was placed in a pit dug in the earth to the depth of thirty cubits. And the governors commanded them to pile up earth over the cauldron and the pit to the height of nine cubits, and they built a fortress for the governors over the pit, saying, "That the Christians may not find the least particle of one of his limbs, or they will build a martyrion over it." And when the attendants were going away, behold there was a great trembling in the air, the sun became dark and the stars appeared at mid-

¹ I. e., March 6.

day; and the Lord came down from heaven with thousands of angels, and the choirs of the saints, and the twelve Apostles were [124] with them and David the king and all the Prophets. Now the whole place was filled with so great a light that all those coming into the city, and even the impious governors, saw the light which fell full upon their faces. And the Lord came to the place where the cauldron was and commanded the archangel Gabriel to cleave the earth and to bring up the cauldron. Then the Lord cried out over the ashes of the bones of the righteous man that were in the cauldron, saying, "George, George, I am the God who raised Lazarus from the dead, and I now command thee to stand up and come forth from the cauldron;" and the righteous man arose straightway and stood up perfect without any defect in him at all. And the Lord embraced him and filled him with power and consolation, saying, "O George, My beloved, be strong and endure; for I have established a throne for thee in the heavenly Jerusalem, the like of which there is not among the thrones of all the martyrs which have been from the beginning; and there shall never be any like unto thee among those who are yet to come, O George, My beloved." And all the multitude of the Prophets and of the Apostles came forward and saluted him, and said to him, "Verily thou art blessed, O George, the beloved of God and His angel and of the Cherubim and the Seraphim, and we glorify ourselves in thee and in thy great endurance, and especially because thyself alone hast confessed the name of God [125] in boldness throughout the whole world and the fulness thereof: for this reason our Saviour will confess thee in heaven, and thou shalt dwell in unspeakable glory before the face of the whole creation of heaven and earth." And he was filled with joy, and the Lord gave him the salutation of peace, and He went up to heaven with His angels and all His saints in great honour and glory.

And the blessed man came into the theatre of the city with his face full of light, and he cried out, saying, "O all ye governors, and ye that are with them, O all ye soldiers and every person in this city, come forth all of you and look upon me, for,

by the might of God, I am alive. I am the Galilean George from Melitene; I am he whom the godless governors slew and buried in the earth; but my Lord Jesus Christ raised me up from the dead, for He is the God of heaven and earth." When the multitude knew that it was George they cried out, saying, "There is no God in heaven or earth except Jesus Christ the God of George of Melitene."

And a certain woman among the multitude whose name was Scholastike, who saw the miracle which had taken place, believed and cried out to the martyr, saying, "O my Lord George, my son was yoking his ox to plough in the fields when it fell^[126] down and died; and now, O my lord, help us, for we are poor." The righteous man said to her, "Take this little stick which I now hold in my hand, and go to the field and lay it upon the ox, saying, 'George, the servant of the Lord God says, Rise up, O ox, from the dead';" and she did as Saint George had told her, and the ox lived. And she glorified God, and continued with Saint George.

Now there was a multitude of people standing round Saint George who was teaching them the knowledge of Christ; and they cried out, "One is the God of Saint George the valiant soldier of Christ the King." The governors said to the soldiers, "What are these loud cries which we hear?" and a soldier said to them, "It is for Saint George who has risen from the dead, and the multitude cried out, believing that his God has raised him from the dead." When the governors heard that George was alive again they were wholly stupefied¹ and feared greatly; and they said to each other, "Perhaps it is not he." The soldiers said, "Behold we will bring him to you that ye may know of a certainty that he is George the soldier." And they brought the saint to the throne with the whole multitude following after him and crying out, "We are Christians boldly;" and they cursed the governors, and were enraged at them. And the governors^[127] commanded the soldiers to attack the multitude, and they slew

¹ Read ΑΥΝΩΠ in note 1.

them from the third hour of that day until the tenth hour of the next day; and the number of those who received the crown on that day was eight thousand five hundred souls, and they entered heaven with glory; may their holy blessing be with us all for ever, Amen!

After these things the governors turned to Saint George and said to him, "How didst thou rise from the dead?" The blessed man said to them, "My Lord Jesus Christ, for whose sake I have suffered all these tortures upon earth, raised me up from the dead." And one of the governors whose name was Rakillos (*sic*) answered and said to the righteous man, "Verily I marvel at thee how thou hast come forth from this cauldron when thou wast fragments, and hadst been buried in the earth. And now thou wouldst desire that I should believe on thy God in respect of the thrones which budded, but we do not know if it was thy God who wrought this miracle or our gods. And behold there is here, a rock sepulchre in which some of the ancients have been buried; now if thou prayest to thy God and He raises them up alive I myself will believe upon Him." The blessed George said, "I know that thou wilt not believe except by the fire which shall [128] consume you all, nevertheless, for the sake of the multitude standing here I will make manifest the glory of my Lord Jesus Christ. Arise then, thou and those whom thou wishest, open the tomb and bring hither before this multitude what is therein, that the name of my true king may be made manifest to-day." Then Rakillos (*sic*) the governor, and Dadianus the governor, and Dionysius the governor of Egypt arose and opened the stone tomb, and brought out the rotten bones of those who were dead. And the governors said to him, "O George, the bones are rotten and have fallen to dust by reason of the length of time¹ [they have been buried]. The righteous man said to them, "Bring hither the dust"; so the three governors made the attendants carry the bones and the dust which they found and bring them and lay them before Saint George. Then the blessed man bowed his

¹ Read Μῆτιςρονος.

knees and prayed to God, and straightway there was a mighty earthquake and lightning and thunders, and the Spirit of God came over the earth and the bones and the dust. And there came forth from the dust five men and nine women and a little child: and great fear came upon the governors and the multitudes who were with them by reason of the miracle which took place, and they were all alike frightened. And the governors cried out to one of those who had risen from the dead, and said to him, "What is thy name?" He replied, "My name was Boês (*sic*)."

The governor said to him, "How many years is it since thou didst die?" and he that had been dead replied, "Four hundred years." They said to him, "Had Christ come into the world when thou wast alive?" and he said to him, "Not yet." And [129] the governors said to him, "What god didst thou worship?" and he said, "I worshipped the god Apollo, a deaf and blind and soulless idol. And it came to pass that when I died they threw me into a river of fire [which flowed along] in the depths of hell and which consumed me mercilessly, and they kept me in its torturing waves for years. And the idol Apollo was in it with me and inflicted great sufferings upon me, saying, "Know, O wretched creature, that I am not God, but a soulless idol. Why didst thou forsake thy God and worship Satan? for this reason thou shalt now receive everlasting punishment with me." And after a time Jesus the Son of the living God came down into Amenti, and a cross of light went before Him, and all Amenti shone with splendour. And He carried away all the captivity of those imprisoned with Him, and when it was the Lord's day, God looked upon the remainder of those who were being punished and gave them rest; but to us who served idols there was never any rest given at any time." When the governors and the multitudes had heard these things they were stupefied. And Dadianus the governor said to him, "By Apollo the mighty god, thy understanding has perished by reason of the strength of him which has passed over thee: come now, thou and thy brethren who have risen from the dead, and worship the great god Apollo." Jovinus answered and said to him, "Curses on thee, O profane

[130] dog, and upon thy polluted Apollo with thee." Then he that had risen from the dead threw himself at the feet of the saint, saying, "I beseech thee, O my lord George, the martyr of Jesus Christ, upon whom the armies of God have looked with desire to bring him to themselves in Jerusalem, the city of Christ, to give us all together the seal of Christ and the baptism of Christ; and I beseech thee, O my lord George, to pray for us that we may not return again to that place from which we have come." When the righteous man saw their faith, he stamped on the ground with his foot, and a fountain of exceeding clear water appeared, and they all received baptism in it by the hands of James the holy Apostle, the brother of John, in the name of the Father and the Son and the Holy Spirit. And Saint George made them go down into the sepulchre and they returned there; and they were perfect in peace and entered into the Paradise of their joy through the prayer of Saint George.

And after these things the governors said to each other, "What shall we do with this magician?" and they commanded to bring the Saint to the tribune. When they had brought him they said to him, "By thy sorcery thou hast shown us devils in the shape of men;" so they laid him down and beat him with spiked clubs until his blood ran down upon the ground.

Then Dadianus commanded search to be made throughout all the city until they found a poor widow woman whose like for poverty there was not in the whole city; and he made them put [131] the righteous man in her house, saying, "I will disgrace the Galilean race."

Now when it was morning the blessed George rose up, and found his body healed of its wounds, and the whole house was filled with light. When the soldiers who were with him in the house saw the great light they all fell upon their faces. And the Lord stayed His chariot over the place where the saint was and commanded the archangel Salathiel to minister to the righteous man; and the Lord filled him with strength and went up to heaven in glory. And Saint George took hold of the soldiers and raised them up and comforted them; and he sent them on their way in

peace. Then he stood up in the house of the poor widow woman, and said to her, "Give me some bread to eat, for I have eaten nothing for six days." The poor widow answered, "Forgive me, master, but I have no bread in my house." Saint George said to her, "What god dost thou believe on?" The widow woman answered, "I believed on Apollo." The blessed man said to her, "Verily it is for this reason that thou hast no bread in thy house;" and the woman saw that his face was bright and shining like that of an angel of God. Then she said, "I will go and seek after bread for this holy man of God, peradventure I may [132] find favour with my neighbours." When the widow had gone out the righteous man sat down and his face shone brightly, and his back leaned upon a wooden pillar close by him which supported one of the wooden beams that went into the roof of the house of the poor widow. And immediately the back of the righteous man touched the wood it took root, and budded, and forced its way up through the widow's roof, and towered up more than fifteen cubits above the greatest and highest buildings of the city, and the archangel Michael came to him and brought him a table of food, and the blessed man ate and placed the heavenly bread upon the widow's table, and it was filled with exceeding choice bread; and Michael blessed her house and filled it full of all good things like the palaces of governors. When the woman came in and saw the face of Saint George shining like the sun, and the table filled with bread and all good things, and the pillar of wood that had budded, she said in her heart, "The God of the Galileans has come into my house to the wretched in spirit, and has helped my poverty." And she hastened and threw herself down at the feet of the righteous man and worshipped him, saying, "Master, have mercy upon me." Saint George answered and said to her, "Rise up, for I am not the God of the Galileans, but only His servant." The woman said to him, "If thou art His servant, and I have found favour in thy sight, O Master, let me speak before thee." The saint said to her, "Speak." The woman said, "I have a child nine months old, [133] and he is blind, deaf, and lame, and I am ashamed to show him

to my neighbours. His father died and left him when he had been conceived in me four months, and since I gave birth to him I have never allowed my neighbours to see him; if now, O master, thy mercy will help me I will believe upon thy God." The righteous man said to her, "The grace of God shall appear to-day; bring¹ hither the child to me." And she brought the child from the third story of her house and laid him in Saint George's bosom. And he prayed over him and made the sign of the cross over him and over his eyes, and breathed into his face; and the scales fell from his eyes and he saw immediately. His mother said to the saint, "Master, let him hear with his ears and let him walk." The righteous man said to her, "O woman, this is sufficient now; when I call him, he shall hear my voice, and shall walk and perform my words;" and she was unable to answer him a word, for she saw that his face was like that of an angel of God.

Then the seventy lawless governors came out and walked about through the open spaces of the city: and when they saw the tree which, through God and Saint George, towered up fifteen cubits high above the city, they were all astonished together. Dadianus said, "What is this sight which has come to the city [134] to-day? and why has this great and lofty tree put forth its leaves here?" They said to him, "This miracle has happened through George the Galilean;" and the governor commanded to call Saint George to him. Then he made eight executioners flog him with four fourfold leather whips until his flesh fell piece by piece upon the ground, and his blood ran through his nostrils like water to the ground; and he made them bring blazing torches and put under his body. And he made them bring a plank of wood and lay him upon it, and they nailed his body to it with seventy nails, and poured sulphur and pitch over it, and then set fire to it and made it blaze; so the righteous man yielded up his spirit; and his bones and his flesh were burned to ashes. Then Dadianus made them take his ashes up to a high mountain called

¹ Read ΤΟΤΕ ΠΕΧΑΨ ΝΑC ΑΝΙΟΥΙ.

Asûrion, and they scattered them on the mountain to the winds. And when the attendants had turned back and were coming to the city, suddenly there were thunders and lightnings and a mighty earthquake so that the earth shook to its foundations. And behold, our Lord Jesus Christ came upon a cloud of light with all His holy angels praising Him; and He commanded the four winds of the earth to gather together the dust of the body of Saint George. And He cried out with a divine voice, saying, "George, My servant and My beloved, rise up from the place where [135] thou liest, for it is I who command thee;" and straightway the blessed man arose like a bridegroom coming forth from his chamber. And the Lord embraced him, and gave him the salutation of peace and went up to heaven in glory.

Then the blessed George ran after the soldiers, saying, "Wait a little for me, O my brethren, that I may come with you to these godless governors." When the soldiers saw him, they feared and marvelled and said with one voice, "O our Lord Jesus Christ, Thou art a mighty God; for Thy holy name's sake, O Lord, Thou hast raised up alive again the man¹ who was burnt to ashes which were driven hither and thither by the winds." And they cast themselves down and worshipped Saint George, saying, "Master, give us the seal of Christ." When the blessed George [saw their faith] he commanded and there welled up a fountain of exceeding sweet water, and he prayed, and John the Evangelist came and baptised the ten (or twenty) soldiers; and the Evangelist blessed Saint George and the soldiers and disappeared from them.

Then Saint George and the soldiers came together to the governors, and they cried out, saying, "Be ashamed, O godless governors, for behold Jesus Christ our Lord and God has raised [136] up from the dead George whom ye scattered to the winds, and for this reason we all now believe on Him and are His soldiers." When the governors saw Saint George standing there they marvelled greatly and commanded to take him to prison until they

¹ Read πῖρωμα.

had decided what to do with him. As for the soldiers, they gave Klêkôn and his three brothers, Lasiri and Dionysius and Joseph, to the wild beasts and they consummated their martyrdom; and they took off the heads [of the others] with the sword, and thus they consummated their martyrdom and received the imperishable crown on the second day of Pashons;¹ may their holy blessing be with us all for evermore, Amen.

After these things the governors commanded them to bring Saint George to them secretly that the multitude might not see that he was alive and despise them. When they had brought him they said to him, "George, we know now that thou art a mighty magician, and that there is no one like unto thee in all the world. But now, accept one hundred pounds of gold and go forth from this city secretly and let no one know it, that thou mayest escape these tortures and sufferings which thou hast suffered." The blessed man answered and said to them, "O filthy dogs, I forsook the great wealth that my parents left me, and which amounted to more than twenty thousand pounds of gold and forty thousand pounds of silver, my numberless cattle, my [137] male and female servants, my many horses, my ships, my large vineyards, my olive groves, and my houses beautiful according to the opinion of this vain world; I left all these and my mother and sisters for the name of my Lord Jesus Christ, and I endured all these sufferings at your hands for love of Him Whom I will never forsake. And now ye would advise me to take a thousand pounds of gold from you and to deny the God of the Christians that I might go into the pit of Amenti, like you who are doomed to everlasting fire, and the devil and all his angels, for ever." When the lawless governors heard these things they were greatly enraged and commanded them to bring a shoemaker and his knife, and they cut the skin of his head in pieces; they brought two red-hot nails and drove them into his eyes and they thus dug out his two eyeballs; they tore out his tongue; and they put his feet in wooden fetters and broke his ankle bones

¹ I. e., April 27th.

with axes. Then they took him up and laid him in prison while there was still a little life in him, and with one accord they went their way together.

And at midnight the Lord came into the prison with His holy angels and laid His hand upon his whole body, and healed him and established him. And He said to him, "Be of good cheer, My beloved and holy valorous one, for I, and My Good Father, and the Holy Spirit are with thee, and the day is drawing [138] nigh in which thou shalt receive the sceptre of the kingdom and the seven crowns incorruptible for ever and ever". When the Lord had said these things to him He embraced him and filled him with might, and He went up to heaven in glory and honour.

When Dadianus the governor rose up on the morrow, he said to the soldiers, "Go ye to the prison, and see what has become of this Christian sorcerer;" and when they had gone into the prison they found the blessed man as if they had not tortured him at all. And they cast themselves down and worshipped him, saying, "We beseech thee, O George, our master, to make us servants of thy mighty God." And he taught them concerning Christ, and through him they were worthy of the gift of holy baptism. Then they all came with Saint George to the governors, saying, "We are Christians and servants of Christ Jesus and God". When the multitudes saw Saint George standing there without any harm having happened to him, and his face shining like the sun, they cried out, saying, "Verily there is no God in heaven or earth except the God of George, Jesus Christ our Lord and God, and from henceforth we are His".

Then the lawless governors were greatly ashamed and enraged, and they commanded the soldiers to take them outside the city and to behead them with the sword: thus they consummated their martyrdom and received the crown incorruptible for ever and ever on the twenty-fifth day of the month Epiphi.¹ [139] Now they were two thousand four hundred and eight in number,

¹ I. e., July 19.

besides the eight soldiers who received baptism : may their holy blessing be with us all for ever, Amen.

Verily, my beloved, if I were to try to describe to you all the sufferings which Saint George the righteous and valiant soldier of Christ endured, time would fail me before I had recounted them all, for they are so many. Moreover a man who passed seven years in one place while seventy governors and their armies sat round him and tortured him is quite without parallel in all the world and the borders thereof. Verily I am astonished and I cross myself and I marvel greatly, O brethren, that I can narrate the marvelworthy contests of holy Saint George the great luminary, the beloved of God, the valiant man of Christ, who stood alone in the whole world, and whom none confessed save Christ. Saint George chid all the governors and rulers of the world and manifested that the Lord our strength is the God of every one. O George, my master, by what holy name shall I call thee? Shall I call thee 'Prophet' or 'Lawgiver' or shall I say 'Apostle' or 'Martyr' or 'Righteous man'? In very truth thou art worthy, O beloved of Christ, to be called by all these names, but if I call thee 'Prophet' thou excellest the Prophets, and if I call thee 'Lawgiver' thou art also more excellent than the Lawgivers.

[140] They sawed Isaiah¹ in twain with a wood saw once for the sake of the truth, and he died at once, so likewise with all the saints : but they sawed thee, O George, my master, with a two-edged sword [and they tortured thee] with the wheels, and the two-edged swords, and the axes, and for the truth's sake thou didst die [three] times. Moses the lawgiver saw but a little of the glory of God ; but to thee, O George, my master, did God speak mouth to mouth in glory and honour. The Apostles who were twelve and seventy preached in all the world, each in his own country, and rebuked those who served idols and turned them to Christ : but thou, O brilliant star, hast by thyself rebuked the idolaters, and governors with their armies and the whole world, and hast overthrown them with the fire of heaven, and hast made

¹ See Epiphanius, *De Prophetarum Vitis*, ed. Migne.

the name of Christ to shine throughout the whole world. Thou art more exalted than all the martyrs together who have manifested forth works, and it is not I who say this but our Lord Jesus Christ the King of Kings Who testified concerning thee, saying, "O blessed one, as among those born of women there is none like unto John [the Baptist], so among all the martyrs who have been and shall be, there shall never be any like unto thee forever." Thou art more exalted than the righteous by reason of thy patient endurance of hungerings and thirstings and imprisonments, and of the tortures which have been inflicted on thy body day and [141] night for seven years and especially by reason of the purity of thy body. And, O Saint George, sun of the truth, verily thou art more exalted than all the patriarchs and judges, and, O beloved of Christ, I beseech thee not to despise the attempt of my feeble intelligence to declare thy exalted honour. Of a truth, I know, O beloved brethren, that neither I, nor the feeble Theodosius, nor those who will come after me, will be able to describe this valiant soldier of Christ by reason of the great torture which he received for seven years at the hands of seventy wild beasts; but, by the will of God, we will go back and complete our encomium that we may show you the end of the holy combat of the truly blessed man Saint George.

And it came to pass after these things when the seventy governors saw that they had tortured the saint for seven years without having vanquished his firm resolve; and that they had slain him three times and that he had risen from the dead, they took counsel to take him by flattery: and so they commanded to bring the blessed man up to the tribune. And Dadianus the governor said to him, "George, I swear by my lord the Sun, and the moon, and by all the gods, and by their mother Artemis, that I will receive thee to myself like a beloved son and that I will give thee everything that thou shalt ask, even to the half of my kingdom will I give thee, if only thou wilt listen to me [142] as to a father, and wilt worship Apollo once thou shalt become second in the kingdom." The righteous man answered and said, "Where have these words of thine been until to-day? Behold

thou hast tortured me daily, for seven years, and I have three times tasted death at thy hands, but my Lord Jesus Christ raised me up, and I escaped from the tortures which thou didst inflict upon me. If my Saviour but preserve my soul within me I will not only die once but thousands of times, and I will never hearken to such words as these. Dost thou not know, O king, that the whole race of the Galileans loves victory? and that they will fight against those who fight against them? And behold thy words gladden me this day and thy speech greatly persuades me." When Dadianus heard these things he rejoiced greatly, and kissed Saint George upon his head. The blessed man said to the governor, "Stand away from me, and kiss neither me nor my head until I have first worshipped Apollo, and after that do unto me what thou pleasest. And now command them to take me to the prison until to-morrow, and when to-day has gone and the morning has come, let the herald bid every one come to see me worship the gods." Then the governor answered and said to him, "Nay, far be it from me to throw thee into prison, O beloved George, and forgive me for all the sufferings [143] which I have inflicted upon thee, for I was ignorant, and receive me as a father, and come with me into the palace where Queen Alexandra is in her inner chamber." So the governor took him in and put him in the room where the Queen was, and came out to the governors and sat at meat with them.

And when the evening had come Saint George bowed his knees and prayed, saying, "O Lord God, there is none like unto thee among all the gods, thou art the Lord God and there is none that can be compared with thee. Why do the heathen cry out and the peoples imagine vain things? The governors and the rulers of the earth have gathered together and they speak against God and against His Christ."¹ The Queen answered and said to him, "O George, my master, who are these governors and rulers who are gathered together? and who is the God Whom they resist? and Who is His Christ? teach me, O George, my

¹ Psalm ii, 1.

master." And the blessed man opened his mouth and explained to her the deep questions of the Old and New Scriptures, and thus taught her to know the Father and the Son and the Holy Spirit. He showed her that it was God who had made the heavens, and the earth, and the sun, and the moon, and the stars, and all creation, and he showed her that the Lord had made man out of the dust of the earth, saying, "Did not God create him out of the earth? If He did not, whence did he find bones, and sinews, and skin, and eyes, and tongue, and throat, and the [144] senses of hearing, and smelling, and the creation of all these works? Did not God make all these things and man out of a clod of earth? And He filled him with understanding and wisdom of the true knowledge of God, and placed him in a paradise of joy, and gave him His commandments and His words to keep like a god. But the man was disobedient to his God, and his enemy persuaded him, and he died with him in sin and went down to Amenti with him, but not for ever. When God saw that which He had made in the snares of His adversary, for His goodness' sake He could not bear it, and He sent His beloved Son into the world and by the Holy Spirit He took upon Himself flesh of the spotless Virgin and God-bearer, Mary: and she bore as man, God, perfect, in truth, and He was the only man without sin. And they crucified Him upon the cross by His own desire and by the good will of the Father and the Holy Spirit, and He died for us in the flesh that He might redeem us out of the hands of our enemy; and He returned again to His home which is the Paradise of joy. When the adversary, the devil, saw that mankind knew the true Creator, God, he entered into the governors and rulers of the earth and they made idols and called them by the names of images of devils, and they worshipped them and forsook God the most High their 'Creator.'" [145] The Queen said to him, "Are not these idols demons, O George, my master, after God?" The blessed man said to her, "Yes, they are foul demons". The Queen said to him, "O George, my master, the governor Dadianus knoweth no God except Apollo: and now show me how the Son of God came into the world."

The blessed man George said, "Hearken unto me, O Queen Alexandra, and hearken unto David who says, 'Thou that sittest upon the cherubim show Thyself, lift up Thy strength and come to deliver us.' And again David saith, 'He shall come down like rain upon the mown grass', that is to say to the Virgin. Listen, O Queen, to Habakkuk the prophet, who said, 'O God, I heard the noise of Thee and I was afraid, and I gave attention to Thy words and was speechless;' now the Holy Spirit spake all these things".¹ The Queen said to him, "Master, why did the prophet fear when he heard the voice of God, and why was he speechless when he considered His works?" The blessed man said to her, "Listen, O Queen. The prophet was afraid because he knew that God would come down from heaven; and he was speechless because he knew that He would dwell with men". The Queen answered and said to him, "Verily thou speakest well, [146] O perfect illuminator; I beseech thee to pray to God for me that He may drive away from me the snares of foul idols". The blessed George said to her, "Believe in the holy and consubstantial Trinity, and no blemish of idols shall in any wise come near to thee". The Queen said, "Master, I believe, but I am afraid of this sinful governor and evil beast, for in truth he devours the flesh of men and is more lawless than any other man living upon earth. And, O George, my master, keep this secret until I come to thee in the court of Christ the mighty King; leave me now to rest myself a little, O holy father, and God knows that I will cling fast to thee".

When the morning had come, the evil and lawless governor commanded them to bring the blessed man out to him from the palace into the temple of the city. And the governor sent to him, saying, "Haste thee and come forth to me and worship the gods that thou mayest receive great honours from the hands of all the governors; that they may give to thee a kingly sceptre; that my heart may be joyful in thee, O exceeding pleasant and beloved one; and that every one may see thee [sacrifice] before

¹ Habakkuk iii, 2.

we go in to sit at meat". The blessed man said to him, "Sit thee down with the other governors here until I have sacrificed to the gods, and I will return unto thee". And the herald cried out with a loud voice saying, "Gather together to-day, O all ye people, into the temple that ye may see George the mighty [147] Galilean worship Apollo the great god". And straightway the whole city was gathered together, both men and women and they all marvelled greatly at the blessed George the mighty illuminator, and said to one another, "What has happened to the righteous man?" When the widow woman [whose son Saint George had healed] heard these things about the blessed George, she cried out among the whole multitude, saying, "O George, my master, the valiant soldier of Jesus Christ the King, my God, thou who hast wrought thousands of miracles and mighty deeds in this city; who hast raised the dead, given light to the blind, made the lame to walk, the dumb to speak, and the deaf to hear; who hast cleansed the lepers, and cast out devils,¹ and hast been an enlightener of the whole world; O George, my master, who didst make the dried up pieces of wood to bear fruit again; who didst come into my house when I was poor, and I became exceeding rich, and who when I was wandering turned me to God the true Almighty; wilt thou, after all these things which thou hast wrought in the name of Christ, worship Apollo the polluted, and put to shame the whole Christian people?" When Saint George heard her say these things he rejoiced at the firmness of her faith, and he smiled a holy smile at her, and said, "Put [148] thy child down upon the ground," and she put him down. The saint answered and said to the child, "Christ my God says unto thee, 'Arise, come to Me and perform My words';" and straightway his ears heard and his legs received strength, and he came to Saint George. And Saint George said to him in presence of all the multitude, "Go into the temple of Apollo and say to Apollo, 'O idol, blind, deaf, senseless and foolish one, come forth, for George, the servant of God, called thee';" and the little child

¹ B ΝΙΔΕΜΩΝ.

went into the temple and spake thus. And straightway the spirit which sojourned in the idol cried out, "O Jesus the Nazarene, Thou drawest every thing to Thee. Why hast Thou now raised up this little boy against me?" And straightway the idol leaped down from his pedestal and came to the righteous man George. And the saint George said to the idol, "I am not the God of the Christians". The demon said to the saint, "Bear with me a little, O master, and I will show thee every thing;" and Saint George said to him, "Speak". And the spirit said to him, "I am the God of the Hellenes and a demon of darkness, but of old time, master, I was an angel of God. Through my dis-[149] obedience to God, He commanded, and heaven was shut against me, and I was cast out from it, and became a devil. And I was jealous of mankind, for God took them up to heaven and cast me down into the depths of the earth, and therefore I became the adversary of mankind and made them to forsake God and to worship idols that God might cast them down with us into the abyss." Saint George said to him, "O evil and wicked snarer, since thou didst choose darkness of thy own free will, why didst thou become an enemy of God's image"? The spirit said to him, "I swear by the seven heavens of heaven, and the circle of the sun and of the moon, and the orbit of the abyss, if power had been granted to me I would have led thee astray. And I go up to the gates of heaven, and I listen to the sentence of death which comes forth from the mouth of God, and I bring numbers of afflictions upon every soul of mankind; and I bring sleep upon men and women in church that they may not listen to the words of God and deliver themselves from their punishments." Saint George said to him, "O wretched one, thou hast laid hold upon me several times, but by the power of my Lord Jesus Christ thou didst find nothing of thyself in me; and now, O polluted one, receive the punishment which God shall bring upon thee for ever and ever." Then Saint George with his foot smote the earth [150] which opened yawning down to hell, and he said to the spirit, "Go down into the abyss, thou and the idol in which thou sojournest, and give speech unto all the souls that thou hast led

astray from God;" and straightway he went down into the abyss before every one, and the earth closed over him.

Then the righteous man loosed his garments, and went into the temple, and made his way to the idol called Herakles, and said to him, "O wicked spirit who inhabitest this temple come forth from it, for I am George, and I have come against thee in wrath;" and straightway all the demons which dwelt in the idols disappeared. And Saint George loosed his shoe latches and went against the idols upon their pedestals, and they fell down and became as dust, and he trampled upon them all with his feet. When the priests saw the destruction in the temple they rent their clothes, and went to the governors and showed them every thing that had happened. And they were filled with wrath and sent servants to bind Saint George, and they brought him to the governors with a whole multitude of people following after him, all crying out, "We are Christians, and we belong to the God of George." Then Dadianus the governor said to Saint George, "O most wicked of all Christians, didst thou not swear to me last night, saying, 'I will worship Apollo'?" The righteous [151] man said to him, "Go, O governor, and bring Apollo to me and I will worship him before thee." And again the blessed man said, "If thou wilt bring Herakles himself here I will worship him before thee". The governor said to him, "Where shall I find Apollo or Herakles, for according to what the priests have told me thou hast smashed Herakles to pieces and hast sent Apollo down into the abyss; and wouldst thou also send me thither alive, O George?" Saint George said to him, "O senseless one, since thou art persuaded that they were not able to help themselves, how could they deliver thee in the great day of the true Judge when every one shall receive according to what he hath done?" Then the governor was greatly ashamed, and rose up and went into the palace and said to the Queen, "O Queen Alexandra, I suffer much through this race of Christians, but sepecially through this magician George." The Queen said to him, "Have I not told thee, O pestilential flesh devourer, to let this race of Christians alone, for the King of heaven is their

God, and He is the God of heaven and earth and will humble thy pride straightway." The lawless governor said to her, "I think, O Queen Alexandra, that the magic of George, who came [152] to thee, has entered into thee." And she said to him, "My Lord Jesus Christ has called me by the holy calling of George." When the lawless governor heard the name of Christ from her mouth, he was greatly enraged, and laid hold of her hair, and came forth to the governors: and he showed her all the sufferings which could be caused by the instruments of torture and brought her to the governors and told them everything she had said. Then the governors commanded to hang her up naked upon the wooden horse, but she held her peace, and her eyes looked up to heaven, and she said to Saint George, "O George, my master, pray for me, for I suffer greatly." The righteous man said to her, "Bear patiently for a little, O Queen, that thou mayest receive the incorruptible crown from the hands of my Lord Jesus Christ." The Queen said to him, "Master, what shalt I do, for I have not received Christian baptism?" The blessed man said to her, "Be of good cheer, for thou shall receive baptism in the fountain of thine own blood by the stroke of the sword;" and they straightway passed the sentence of death upon her, that her head was to be cut off by the sword. And when they took her out to take off her holy head, she cried out, saying, "Behold I have kept open the door of my palace [to Thee], O my Lord Jesus Christ, open to me the paradise of joy, and receive me to Thyself without shame." And when she had said these things they [153] took off her holy head on the fifteenth day of Pharmûthi,¹ and she received her crown incorruptible for ever.

After these things the governors were gathered together to Saint George, and said to him, "Behold, O George, thou hast destroyed the Queen and hast gained an advantage over us." Magnentius the governor said to them, "Let us pass the sentence of death upon him lest he destroy us all." Then Dadianus the governor sat down and wrote the death sentence of the blessed

¹ I. e., April 9.

man George, saying "George of Melitene, the chief of the Galileans, hath set behind his back the decrees of the seventy governors of the whole world, the ministers of the victorious gods; we therefore command that his head be taken off with the sword; and know, O ye peoples, that we are guiltless of his blood;" and the seventy governors signed the sentence of death. And Saint George took his sentence of death in his holy hands, and came forth with gladness, rejoicing greatly. When he came out to the place where he was to consummate his martyrdom, he said to the soldiers, "Brethren, wait a little for me, that I may pray to my God for these seventy lawless governors, who, as ye know, have tortured me for seven years." Now the governors had left the saint and had prepared a feast, and were rejoicing at the death of the blessed man. Then the blessed man looked up to heaven and said, "O my Lord Jesus Christ, who didst make fire come from heaven by the words of Thy servant Elijah the Prophet [154] and devour the two captains of fifty and their hundred soldiers, send down to me, O my God, of that same fire that it may devour these seventy lawless governors." And while the words were yet in his mouth, fire came forth from heaven and devoured the seventy lawless governors who held their cups of wine untasted in their hands; and the fire also devoured the five thousand godless soldiers who served them. Now the soldiers who were with Saint George knew not of the matter until they had taken off his holy head. When the righteous man knew that the fire had devoured the impious ones, he bowed his knees, and prayed, saying, "O my Lord and God, the joy of my soul and spirit, the Father of my Lord Jesus Christ, hearken unto Thy servant George this day, and receive me to Thyself in Thy abundant joy. O my Lord, I see standing here a mighty multitude who think to take my body away with them when I shall soon have consummated my martyrdom. . Thou knowest, O my Lord, that my body will not suffice for the whole world, but hear me, O Lord, at this present, and grant a favour to my name, that through Thee there may be salvation and help to all the world; so that Thou, O Jesus Christ our Lord, together with Thy Good Father, and

the Holy and Vivifying Spirit, mayest have the glory which is meet for Thee, for ever and ever, Amen." And when he had said 'Amen', the whole firmament was filled with the angels of the Highest, and our Lord Jesus Christ came to him seated upon [155] the Cherubim and Seraphim, and the company of the Prophets and the Apostles, and the martyrs, and all the saints, and all the hosts of heaven were praising Him; and all the soldiers who were with the blessed man slept, and became as dead men. And the Lord said to the blessed George, "Hail, My George! Hail, beloved of Myself and of My angels! Hail, champion of the kingdom of heaven! Blessed art thou this day, O George My beloved, for I have made ready for thee seven crowns of glory in the hands of My Father, and He will place them upon thy head this day. Blessed art thou, O My beloved George, for I have prepared for thee a royal crown set with gold and pearls and I will put it on thy head with My own hands this day. Blessed art thou this day, O My beloved George, for there is prepared for thee a great and exalted throne beautifully set with exceeding fine gold and a true priceless stone, and they will seat thee upon it this day in the highest heavens by the Holy Ghost. Blessed art thou, O My beloved George, for the pearly gates of the tabernacles of light are open to thee, and thou shalt go into the presence of the Holy Trinity and none shall prevent thee. Blessed art thou, O My beloved George, the valiant one, for My Good Father has written thy name upon the chariot of the Holy Trinity, that whosoever shall say, "O God of George, help us, [156] hear us," them thou shalt hear straightway. Blessed art thou, O My beloved George, for thou didst confess My name, and the Good Father, and the Holy Ghost, before the governors of the whole world, and I will confess thee in heaven where thou shalt be in great light. And I say unto thee, O My beloved, that inasmuch as among all mankind and in the whole world there was, for three years, no one able to confess My name, neither elder, nor deacon, nor a lay person, except thyself alone, and thou didst stand up before the seventy governors of the whole world, I swear by My right hand, O My beloved one, that I will

establish a covenant with thee that when thou shalt bow thyself upon thy spiritual face in heaven and shalt come with all thy congregation to worship the holy Trinity, all the saints shall know thee by reason of the honour which I will show thee, O My beloved, and they all shall know that thou art George the beloved of God, and shall adore thee according to the command of My Good Father. And moreover, behold now My beloved, I have joined thy name to Mine that it may be a haven of safety throughout the whole world, that every man or woman who shall [157] happen to be in danger by judgments, by executioners, by prisons, by seas, by waters, or in harbours, or by travelling, by attacks, by thieves, by wild beasts, by fire, by lions, by violent death, by any necessity, by a multitude of deep afflictions, or in short by any afflictions whatever that befall the children of men, and they cry up to Me in thy name three times, saying, "O God of George, help us," I will hear them quickly and will fulfil every thing that they shall ask with their heart. The name of every one¹ who shall build a martyrion in thy name, or who shall cause a book of thy sufferings and thy contests to be placed in a church for reading in thy name, will I write in the Book of Life, and I will cause him to be in the same place with thee in my kingdom for ever. Whosoever shall make a gift, or an offering of first-fruits to the church in thy name, or who shall feed the poor in thy name, or the widow on the day of thy glorious commemoration, to him will I give help in this world, and I will make him to enjoy with thee the good things of My kingdom. Whosoever shall clothe one naked person in thy name, him will I clothe with the garments of heaven. Whosoever shall burn a lamp in the church in thy name or a little incense, upon him will I make My angels shine when he shall come to Me in joy. Whosoever shall give thy name to his son in faith, his heart will I comfort within him. Whosoever shall receive a stranger in thy [158] name, his sins will I forgive him, and I will receive him into My kingdom for ever. And I swear to thee by Myself, O George

¹ Read ΟΥΟΣ ΡΩΜΙ ΝΙΒΕΝ.

My beloved, as I have already said to thee, so I now say again to thee, that among those born of women there is none like unto John the Baptist, and that among the company of martyrs there shall be none like unto thee, neither among those who have been, nor among those who shall be. And now hasten, My beloved, and fulfil thy dispensation that I may take thee up with Me upon the chariot of the cherubim, and give thee as a gift to My Good Father and the Holy Spirit; and all the angels of heaven will rejoice with thee, for they are awaiting thee. As concerning thy body I will now cause an earthquake to take place that no man among these multitudes may take thy body away with him until thy servants come to carry it away. And behold, I have already taken thy mother, and thy two sisters, and thy bride, who was betrothed to thee, to My kingdom before thee that they might not see thy death in this world, but that they might see thee, and thy father, and thy dear [adopted] father, and the great glory which I will give thee in My kingdom in heaven; and behold, for thy sake, I have destroyed the lawless governors of the whole world. When thy blood has been poured out upon the ground, the service of idols shall cease, and men shall glorify My name throughout [159] the whole world. I will cause thy kinsman to build a shrine for thee in thy city and to lay thy body in it with honour. And after a short time Satan will stir up a persecution against the churches, and the blood of thousands of martyrs throughout the whole world shall be shed. And when twenty-one years have gone by, the impious governor of that time shall take counsel to destroy thy holy shrine by reason of the mighty deeds which I will work by thee in thy holy shrine. And he will send a general with his soldiers to do this thing, but I will cause thee to destroy him by an exceeding violent death, even as thou hast destroyed these governors, and the persecution shall cease through thee. And I will send thee to destroy that impious governor, and I will seat another in his place according to the command of My Good Father. And he shall build for thee a splendid and beautiful shrine, and he shall glorify thy church; and the whole world shall serve me in freedom for ever. And I will build thee a multitude

of shrines throughout the whole world; I will make all the nations of the whole world to glorify thee; I will make thy name to fill the whole world; I will make a multitude of gifts to thy shrine; and I will make men to celebrate thy festival in the whole world and especially the day of thy commemoration, which is, the day of the consummation of thy martyrdom. I will make all creatures upon earth to enjoy this day; and I will crown the fruits of the earth on the day in which thou art crowned; and on the day of the dedication to thee of the first-fruits of the earth, which is the seventh day of Athor,¹ thy name, O My [160] beloved George, My valiant soldier, shall be exalted in heaven and glorious upon earth for ever and ever, Amen." And when the Lord had said these things to him, He filled him with power and joy, and the blessed man rejoiced greatly and exulted, saying, "I thank thee, O my Lord Jesus, that thou hast honoured me more than I deserve;" and the Lord made the sign of the cross over him, and disappeared from his sight. Then the holy man roused the soldiers, saying, "Come, my brethren, and perform that which has been commanded you:" and he straightway stretched out his neck and the soldiers took off his holy head, and there came forth from it blood and milk. And the Lord caused Michael to receive the blood and milk in his garment of light, and the Lord received his soul in to His own hands, and embraced it, and He² wrapped it in the purple of the aether and ascended into the heights with it. And the whole firmament was filled with the holy angels and the company of the saints, and they hymned it until the Lord gave it as a gift to His Good Father

¹ I. e., November 3. According to the Coptic calendar this is the day on which St. George of Alexandria was martyred. Theodotus here seems to confuse George of Alexandria with George the Megalo-martyr. This mistake has also been made by Ludolf who calls this George **Ⲁⲫ : ⲁⲙⲃⲟⲩ** : 'chief martyr.' Ludolf, *Hist. Aeth. Comment.* p. 397, November 3 and note *r*.

² According to Coptic tradition St. George is the only martyr who was esteemed worthy of being carried up to heaven by Christ. His task of carrying the souls of martyrs up to heaven was usually deputed to an archangel, as in the case of Eusebius whose soul was taken up to heaven by Raphael. See Hyvernat, *Les Actes des Martyres de L'Égypte*, p. 38.

and the Holy Spirit. And He put upon it a garment of light and an excellent diadem of gold set with precious stones, and [161] there were seven crowns upon the diadem wreathed with the flowers of the tree of life, and the Lord wrote his name with the first-born for ever. And He caused the whole company of heaven and all the bands of the saints to seat him upon a throne and to celebrate a festival with him in the heavenly Jerusalem.

And after these things there were earthquakes and thunders and lightnings and violent rains, and all the people who were standing by and the soldiers fled into the city. But Pasikrates the servant of Saint George stood outside beside the body of his master and wept over him, and there was neither rain nor storm in the place where the body of the saint was, but the whole place was full of light. Then the two servants of Saint George who were in the city, came out to their fellow-servant who was outside weeping by the body of their master, and when they saw that they had taken off his head, they straightway cast themselves down upon him, and worshipped him, and wept; and Apa Pasikrates told them everything that the Lord had said to their master, and they were exceeding glad. And they joined his holy head to his blessed body, and the head clave to it as if it had never been cut off from it; and there was no mark of the sword stroke left on it. And his servants said to one another, "Verily God hath received our master unto Himself, and He will perform for him everything that He hath promised him." Then [162] they took the holy body sprinkled with incense and carried it into the house which they had hired for the seven years, and there was no one in it except themselves, and they hid it there. And there was darkness and an earthquake, and the sea rose up over the city wishing to submerge it; and the faithful who had heard the words of the Lord when He spake with the blessed George, cried out, "O God of George, help us in this need;" and straightway the sea went down and the storm ceased, and the sun came forth. And on the morrow the servants of Saint George sought after the governors, and when they found that the Lord had destroyed them there was great joy throughout the whole world,

and they opened the doors of the churches again everywhere. Then the servants of Saint George bought exceeding fine napkins and very precious incense, and they carefully prepared the body of their lord for burial, and carried it secretly through the city, and laid it in a ship, and brought it to Diospolis together with the account of his sufferings. And they found that the relatives of Saint George had gone to their rest in God. Now there was there a man called Andrew, the brother of Saint George's mother, and he received the body of the saint into his house rejoicing greatly. And the whole city was gathered together and they built a shrine to him in Saint George's own house, and [163] they sent to Jerusalem and brought the Archbishop, Abba Theodosius, who consecrated it on the seventh day of the month Athor, and they laid his holy remains in it. And on this same day, that is to say, the seventh day of the month Athor, they celebrated the holy sacrifice of the holy body and glorious blood of our Lord Jesus Christ; and many signs and miracles took place in the holy shrine of Saint George. And Saint George came down from heaven according to the command of the Lord, and destroyed Euchios the general, and plucked out the eyes of Diocletian, and drove him forth from the palace, and set Constantine the emperor on the throne in his stead. And Constantine opened the churches throughout the whole world; he threw open the prison doors; he manifested forth the Cross; he confirmed the orthodox faith; he built the Church of the Resurrection of our Lord in Jerusalem and many churches throughout the whole world. And he went into the shrine of the Church of the Resurrection,¹ and prayed there, and he went into the shrine of Saint George with his mother Helena, and his sister Eudoxia, and Saint George appeared to him by night, and told him what he should do. And he built the holy shrine of Saint George in Diospolis, which formerly was small, and made it beautiful, and it is that in which [164] the many signs and mighty deeds which are written in other

¹ The Church of the Resurrection was dedicated by Constantine A. D. 335 See Tillemont, *Histoire des Empereurs*, iv, 227.

books than this took place. And they glorified God and His holy martyr Saint George, who consummated his strife on the twenty-third of the month Pharmûthi at the ninth hour of the day of preparation, and all those who were martyred through Saint George, being twenty-eight thousand six hundred and eighty, and Alexandra the Queen, and they received the incorruptible crown through our Lord Jesus Christ, and they now delight themselves with Saint George in Jerusalem the city of all the saints.

And behold now, [my brethren] we have hitherto only made known to you concerning the sufferings and the honourworthy strife which Saint George the victorious warrior of our Lord Jesus Christ endured patiently; but let us now consider the exalted honours which he received in heaven through our Lord Jesus Christ. Hear then, O beloved, what I the feeble Theodotus, have seen with my own eyes and heard with my own ears.

It came to pass in the time of the God-loving emperor Theodosius of glorious memory that on the first day of his reign he saw a marvellous thing,¹ he saw Saint George come from heaven with great glory and the archangel [Michael] with him, and he seated the God-loving emperor Theodosius upon the [165] throne of the Greeks, and his faith within him was strong in Saint George all the time [of his rule]. And when he had reigned twenty years he built a large church to the name of Saint George², and he gathered together all the Bishops to the consecration of the church of Saint George, and he sent for all the Bishops and even for my feeble self, a weak old man. And when we had consecrated the holy church in the name of God and of Saint George, the precentor (?) sang the Psalms in their proper order, and the emperor and his nobles and the whole

¹ See Amélineau, *Contes et Romans d'Égypte*, ii pp. 152—166.

² I have not been able to find any mention of the building of a church to St. George by Theodosius; but Constantine built a church to him at Lydda and another at Constantinople. See *Acta Sanctorum* Apl. 23, p. iii, col. i, and Tillemont, *Mémoires*, v. p. 185.

city were with us. And after the emperor and the whole multitude had sat down, he commanded the martyrdom of Saint George to be read, for that day was the twenty-third of Pharmuthi, and we listened breathlessly. But when the reader came to that place where God testified to Saint George, saying, "There is none like unto thee among all the martyrs, neither shall there be any like unto thee for ever," the subject puzzled me, and I said, "Since so many generals and eparchs and governors of this world have forsaken all the glory of this world, and their rank, and wealth, and have died for the name of our Lord Jesus Christ under the impious and lawless emperor Diocletian, how can this holy martyr be more exalted than they all? When we [166] had celebrated the Holy Communion and the evening had come, we lighted a lamp for the emperor, and lay down to sleep, and neither the emperor nor any of the others did eat, but he slept with us in the holy church. Now it was the evening of the Lord's day, for the consecration of the church took place on the Sabbath day. And when the night had come and we had, as was meet, performed the office for the night, and had said, 'Amen', we sat down to speak of the mightiness of God, and the emperor came with us. And one of our fathers, a Bishop,¹ was taken up to heaven in a vision, and he saw most exalted mysteries the which it is not lawful for an earthly being to utter. He said, "I saw that I was standing before the throne of the Father, and I saw thousands of thousands, and myriads of myriads praising the holy Trinity, and coming in bands, and they worshipped God, and glorified Him, and blessed Him, and made their requests, and afterwards they stood in rows, and no earthly creature could describe the glory and the great honour which they had received from the Trinity. And I saw one coming forth from within the veil like unto a king wearing a diadem of gold with seven crowns upon it, and he was riding upon a white horse,² and he was many

¹ The Bishop appears to have been Theodotus himself. See page 329, line 8.

² In Brit. Mus. MS. Or. 713, fol 2b, there is a coloured picture of the martyr having overcome a scaly, winged dragon and riding upon a white horse.

times brighter than the sun, and was equipped with sword and armour and the apparel of a king; in short his kingly dignity [167] was immeasurable. And when he came forth a mighty multitude followed him on this side and on that, and I saw all the saints bowing down before him, and when I looked I was speechless, and I wished to know who he was. And I looked on my right hand and I saw a monk standing having wings like an angel of God, and he wore a kingly crown and raiment the like of which there is not among the kingdoms of the world, and he had a golden staff in his right hand, and his face was full of joy, and great glory surrounded him. And I besought him, saying, 'My father, I beseech thee to show me who thou art that art in such honour as this.' And he embraced me and said to me, 'I am Paul¹ of Tamma, and well hast thou come, O shepherd of our true King, our Lord Jesus Christ;' and when he had said these things to me I rejoiced that I had found freedom of speech before him. And I said to him, 'O master, my holy father, inasmuch as thou hast deemed me worthy of thy holy salutation, I beseech thee to tell me who is this great king that has just come, to whom all this multitude has bowed the knee?' Then the blessed man's mouth broke into a spiritual smile and he said to me, 'Knowest thou not who this is?' And I said to him, [168] 'O father, how should I know who this is since I have never seen him before?' He answered and said to me, 'I have been sent to thee to make thee certain of the things which thou didst ponder over in thy heart yesterday in the church concerning

¹ Paul of Tamma in the nome of Koeis, ΠΑΥΛΕ ΟΥΡΕΜΤΑΜΜΑ ΖΜ ΠΤΑΩ ΚΟΕΙC is mentioned in the narrative of a journey made by Paul and Ezekiel in the mountain of Meroeit. See Zoega, *Catalogus*, p. 368, line 22. On a stele published in the *Recueil des Travaux*, v. p. 63 Paul of Tamma, ΠΡΕΜΔΑΜΜΑ, is invoked with the Persons of the Trinity and several of the Saints. Koeis has been identified with the Cynopolis of Strabo and the modern Arabic town called القيس el-Qîs. See Champollion, *L'Égypte*, pp. 301—303; Quatremère, *Mémoires*, pp. 141, 515 and Renaudot, *Hist. Patriarch. Alexandrin.*, pp. 176, 184, 450, 458.

Saint George, the beloved of God, the chosen martyr exalted above all the saints according to the words of our Saviour. The works of every soul which comes forth from the body, whether of righteous men or whether of sinners, are manifested forth on the spiritual¹ tablet and the soul is in its presence always, and its deeds are written upon it. When it pleased my Lord Jesus Christ to take me, His servant, to my rest and to visit me, I came forth from the world, and He esteemed me worthy of His goodness, and He brought me into His city, and I saw this being whom thou hast seen. And he had on this royal diadem with seven crowns above it, and I looked upon it and read the writing which was written upon it, which said, 'I am George of Melitene, from Diospolis, who died three times for the name of our Lord Jesus Christ,' and I saw all the saints bowing their knees before him. Now I had endured many sufferings for the name of our Lord Jesus Christ and died four² times, and I said within myself, 'Behold, I am equal to him in honour,' and I refrained from bending the knee to him. And straightway, in a moment, He who knows the hearts of all men sent the Archangel [169] Michael to me who said, 'O excellent Paul, why hast thou not taken part in the spiritual salutation according to the command of the Almighty?' and I told him what was in my heart. Then he took me immediately to the holy Apa Noub the confessor, who had been both a monk and a martyr, and he showed him the command of God. The holy confessor said to me, 'O Paul my holy father, go and perform the command of God, and say not, I have suffered like the mighty George, for thou, of thine own free will, [didst suffer] greatly; but that just man did for God's sake suffer by axes, by double edged hatchets, by saws, by nails, by fire, by two edged swords, and by the mouths of wild beasts. And I say unto thee, O my beloved one, that when

¹ Theodotus means that the tablet existed in *form* only.

² Seven times. Amélineau, *Contes et Romans d'Égypte*, ii. p. 160. The monk Paul had a mania for committing suicide: which he is said to have done seven times

the attendant cometh and sayeth unto thee, 'The Lord calleth for thee, come,' is not thy going better than seventy years of a monk's life in his cell?' When I heard these things I changed my mind through the words of the archangel and the holy man, and I said, 'Forgive me'; and they rejoiced with me, and I went to the holy martyr of Christ and straightway made obeisance before him. [And the holy man said], 'O faithful shepherd of Christ, console thyself, for there is no one like unto thyself among the martyrs [170] who are crowned [except] Saint George himself.' And while the holy man (Paul of Tamma) was talking with me, Saint George the soldier of Christ came up to me with his face beaming with rays of light, and he saluted me and filled me with joy and gladness, and said to me, 'When thou goest to thy city Ancyra, build thou a temple to me in it, that I may come and dwell with thee, for it will be one hundred and five months before thou shalt come to me in this holy city.' When he had said these things to me I rose up straightway from my vision." When the emperor and the twelve Bishops saw the radiant face of that Bishop they knew that he had seen a revelation, and they entreated him to tell them what he had seen. And he, as his mind came to him, told them all the vision he had seen, and they marvelled greatly, and glorified God and the holy martyr Saint George. And the emperor answered and said, "On the day when God seated me, unworthy though I be, upon the Roman throne, I saw with my sinful eyes, Saint George with glorious visage come from heaven holding a sceptre of gold in his right hand, and the archangel Michael was with him. And I saw a diadem of gold and seven crowns upon his head, and he shone a thousand times brighter than the sun, and he came to me filled with joy, and took hold of me, and seated me upon the imperial [171] throne, and a number of the nobles of the army saw him face to face. And I saw him again in his holy church and he showed me things that would do good to my soul." Now when I (Theodotus) heard these things, I blessed my Lord Jesus and His holy martyrs. After these things that Bishop went to his city and built a beautiful church in the name of God and Saint

George, and consecrated it with his own hands before he came out of the body. Now that Bishop was one of the three hundred and eighteen Bishops that were gathered together in Nicea;¹ and he filled the office of Bishop for seventy-five years, and he died in God when he was one hundred and eighteen years old.

Behold now, O beloved brethren, we have told you these things of the great honours which God has vouchsafed to the valiant soldier of strength, the mighty athlete, Saint George, whose festival is celebrated this day throughout all earth and heaven, and of the remainder of his glory and of the mighty and exalted honour he holds in the heavenly Jerusalem, the city of Christ the King. And now O beloved, blessed of God, since we know of a truth that Saint George has drawn nigh to God in this manner and has obtained freedom to enter into the presence of the Holy Trinity at all times and to show favour to every one, let us make ourselves champions, through love, of our poor brethren and strangers; let us love one another, let us keep innocence, and it shall come to pass to all of us, O beloved, that Saint George will, through our Lord Jesus Christ, show favour to us, and have compassion upon us, and forgive us our sins, and bless [172] the gathering together of our people, small and great, old men and young men, and widows and virgins. And, finally, may He bless him that took the charge of preparing this book and of finishing it in true suffering through Jesus Christ our Lord, to whom be the glory meet for Him and His Good Father, and the Holy, and vivifying, and consubstantial Spirit, (who are) with Him, now and always and to eternity of all eternities, Amen.

¹ Theodotus was not present at the Council of Nicea. See the list of the Bishops from the Province of Galatia in Labbé, *Sacrorum Conciliorum Collectio*, ii, col. 2.



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